

THE INTERWOVEN GOSPELS

AMERICAN REVISED VERSION

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THE
INTERWOVEN GOSPELS

OR

*THE FOUR HISTORIES OF JESUS CHRIST
BLENDED INTO A COMPLETE AND CON-
TINUOUS NARRATIVE IN THE WORDS
OF THE GOSPELS*

According to the REVISED VERSION of 1881

with the readings and renderings preferred by the AMERICAN Committee of Revision
incorporated into the text by President Roswell D. Hitchcock, D.D., of the
Union Theological Seminary, New York.

COMPILED BY

REV. WILLIAM PITTENGER

AUTHOR OF "ORATORY, SACRED AND SECULAR," "EXTEMPORE SPEECH,"
"THE GREAT LOCOMOTIVE CHASE," ETC.

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1890

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OBJECT OF "THE INTERWOVEN GOSPELS."

THE design of this compilation is to take the four biographies of our Lord which are found in the New Testament, and combine them into a single narrative. As an inspired authority, and for the purpose of consultation and study, the common arrangement is no doubt far better than any other. But a mode of presentation which employs only the familiar Gospel words, which can be read in a few hours as a continuous narrative, and yet gives the whole story in a single impression, may be very useful.

Each of the four Gospels is independent, and has certain peculiarities that the others do not possess. It is curious and instructive to notice how some sayings and incidents in the life of Jesus are found in all four of the Gospels, some in three, some in two, and quite a large number in but one. In like manner the same incident will be narrated with greater or less detail in the different places where it occurs. A full conception of this marvelous history cannot be obtained till all the accounts are in some manner fused into one. The diligent student will make this fusion mentally, and perhaps unconsciously; but may not this essential process be greatly hastened by a careful combination printed and placed before the eye? Many persons rest satisfied with thoroughly knowing but one Gospel, while their idea of the others is hazy and imperfect. This is to be regretted. All the accounts are needed to give us the best attainable conception of the earthly life of our Saviour. The reader who omits to give each Gospel its full weight in his conception of the

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work of Christ will be the loser. Very often what is obscure or perplexing in one account is made clear in another; and thus, when we know all that the four Evangelists have recorded, and have mentally arranged their accounts in due order, we have the best—or rather, the least inadequate—view of the wonderful human life of the Christ.

It is hoped that this volume will interest and profit two classes of readers, perhaps in almost equal degree. If put into the hand of a child as his first introduction to the study of the New Testament, it will be read as an ordinary connected history; and when the Gospels in their common form are afterward read, the relation of their different parts will be at once understood, and many otherwise perplexing questions will never even arise.

But a person who has been diligently reading the Gospels in the New Testament for years is equally sure to be delighted and instructed when he finds them all combined into one story, thus putting before his eye fully and in print what he has long been mentally approximating. There is a fulness in many particulars, a new light cast on the story from the order and succession of events, which is almost invariably a pleasing surprise, even to the well-informed.

Many attempts have been made to perfect a combination of the Evangelists in their own language. The harmonies which give parallel accounts in parallel columns on the same page are valuable for the study of detached passages, but are unsuited for consecutive reading. Some attempts at making a single narrative have been very ingenious and useful; but none have hitherto been quite satisfactory. Some have attempted too much, and by the use of cumbrous machinery have made the result unreadable, thus defeating their own purpose. The difficulties lie on every hand, and are much greater than would

appear at first view. If the compiler adds many words of his own to make easy connections, the authority of the Gospel narrative is impaired; on the contrary, many omissions are fatal to completeness; while if every word from the four accounts is brought into the text, the style will be broken and involved, and there will be much wearisome repetition; if no references are given, the reader does not know what portion of the sacred record he is reading, and the sense of authenticity and security is lost; while frequent references, parentheses, and typographical devices disfigure the page and mar the reader's pleasure. These are by no means all the difficulties encountered, but they are sufficient to explain the limited nature of the acceptance that such works have hitherto met.

Whatever may be its fate, the present attempt enjoys several considerable advantages. The issue of the Revised Version of 1881 furnishes valuable aid. It is not only more accurate than the common version, but possesses two qualities which contribute directly toward the success of this undertaking. The renderings are far more *uniform*, and a large number of *spurious readings* have been removed, thus bringing the several Gospels in their English dress more close together, and rendering more easy the work of blending them smoothly. The labor of interweaving is thus reduced fully one half. Another great advantage secured by the Revised Version, is the placing of chapter and verse numbers in the margin, leaving the page to take the usual form of paragraphs. This renders it possible to retain the familiar notation by chapter and verse without change. The readings and renderings preferred by the American Committee of Revisers have been adopted because they carry still further the principle of uniformity in rendering. Fords, Howard & Hulbert have kindly given per-

mission to use their "American Version," edited by Roswell D. Hitchcock, President of Union Theological Seminary, New York.

A very simple device has removed many of the difficulties that have hitherto proved very formidable. When parallel accounts occur they are not woven together on equal terms, but one of them is selected as the standard—either that one which is fullest, or which blends best with what precedes and what follows—and only the peculiarities of the others are added. The Gospel, chapter, and verses of the standard account are as fully indicated as if it stood entirely alone, while the word, clause, or sentence from another Gospel is introduced by an inconspicuous character, showing the book of its origin at a glance. This mode of completing one account by a few carefully inserted additions has been found, after many trials, easier and far more satisfactory than to build up a new text out of the fragments of two, three, or four accounts. No attempt has been made to include every word, or every variation in the mere form of expression. That would be to sacrifice the substance to the shadow, and is the rock on which some learned and laborious compilations have been wrecked; but nothing which makes any addition either in fact or in expression has been knowingly omitted. The reader of this volume will be able to begin with the introduction of St. John and take up event by event of the Saviour's life in the words of each Gospel. Where there is one account only, this is simply inserted; but where several occur, the fullest is given, with all the additions that the others make. In choosing these additions where they are found in more than one Gospel, the same principle of choosing the fullest and most important first is adopted.

The order of time where it could be determined has been followed in all ordinary cases;

but to preserve the unity of subject, and to avoid cutting the different accounts into minute fragments, the order of subject has sometimes been preferred, with a clearly marked statement of the chronology as well. The compiler does not claim the authority of an original investigator in the field of Gospel harmony, but has carefully studied the works of the great masters in that field, and has made such a selection as seemed best for the purpose in view. The succession of events in the majority of instances has been determined by general consent. Where doubts exist, reasons have been carefully weighed; and where absolute certainty seems not attainable, that arrangement has been preferred which makes the clearest and most intelligible biography, and least disturbs the association of events with which we are familiar in the Gospels themselves. For instance, the Sermon on the Mount has been given as separate from the very similar discourse in Luke, against the views of the majority of harmonists, because this allows the presentation of two noble discourses in unbroken form, keeps for each the position with which Bible readers are already familiar, and permits a more natural arrangement of the early part of our Saviour's ministry. The same considerations apply to the long passage in Luke from the 9th to the 19th chapter, which is by many harmonists broken into fragments and distributed in various places—hardly fair treatment for an evangelist who professes to write “in order.” It has seemed much better to follow the leadership of Dr. G. W. Clark in placing these chapters almost in a body—an arrangement probable in itself, and far better for the purpose of biography. A few questions of harmony are treated in notes, and a few specimen modes of reconciling discrepancies—but only a few, for this work is not intended to be a commentary. Agreements are far

more numerous than differences, which are only such as to prove the independence of the Gospels; but it is not our purpose to call attention even to the most striking confirmations. If all the marvelous wealth of the four Gospels can be thrown into one smooth and continuous narrative, we will be well content to let the story make its own impression.

The advantages claimed for "The Interwoven Gospels" may perhaps be clearly conceived by imagining the four Evangelists to be reciting orally the wonderful things they had seen and heard. If each in turn told the whole story so far as he recalled it in one uninterrupted effort, we would have some things told but once, some twice, and some four times; the order of events would differ, and there would be many verbal variations. This would be putting their story in the very strongest possible form as evidences in a court of law; though any story less interesting than that of the Gospels would become tedious when told four times over in such a manner. But in this volume one evangelist relates an incident, and the others add the particulars that their memories supply; then another carries the story forward, and is supplemented in like manner; and this is continued until the whole incomparable story, from the Annunciation to the Ascension, is placed before us, without repetitions, and on the authority of the four witnesses. Can there fail to be a gain in ease of reading, and in freshness and unity of impression? No doubt, if we at the same time *lost the original four Gospels*, the evidence upon which rests the history of Christ would be weakened; but we do not lose them, and the convenience with which they may be referred to is one of the merits of the present volume. A reader who uses it will be better able, from comparison with the combined account, to appreciate the characteristics of the several Gospels.

CHARACTERISTICS AND AGREEMENTS OF THE GOSPELS.

No one of the four Gospels is in the form of a modern biography. They contain comparatively few notes of time, and do not always observe chronological order. They are professedly incomplete, giving only a partial record of a life which even inspired pens could not fully write. (See John xxi. 25, and the frequent reference to the "many other things that Jesus did.") Naturally they did not always select the same matters for record or the same particulars and phases of the same event. Their complete independence is thus made evident; and in these four vivid, artless, and most truth-like sketches of a marvelous life there is laid a firm basis for faith. The more they are studied the more the conviction grows of the absolute impossibility of the Gospels originating in any other way than through the attempt of honest men to state what came within their own knowledge.

Our space will only permit a bare statement of a few of the characteristics of the several Gospels, without giving the evidence on which the statement is based. Those who are interested can easily continue this line of research with the aid of competent investigators.

Matthew (though a publican) is especially interested in those phases of the life of Jesus which fulfil the Old Testament predictions regarding the Messiah. His is the longest Gospel.

Mark is supposed to write under the dictation of the Apostle Peter, or at least in direct

consultation with him. He places less stress on what is said than on what is done; has few long discourses, though many pithy sayings; but in few words *photographs* the surroundings and minute details of the Saviour's "mighty works." The narrative has the hurry and impetuosity of Peter's own character. The word "straightway" is ever recurring.

Matthew and Mark are mainly occupied with the works of Jesus in Galilee, and their accounts run more nearly parallel than any other two.

Luke, at the outset, claims to set forth events "in order." He is therefore much more full in the introduction to the ministry than the other three, and gives many miracles and parables occurring beyond Jordan which they omit. There is a rounded fulness in his accounts which suits well with his Greek name.

Tradition represents John as writing later than the others, with the especial purpose, indicated in his introduction, of showing the Divinity of Jesus. He alone gives the works done at the several passovers, and thus furnishes the only available means of computing the length of the public ministry of Jesus. It is also natural that the discourses at Jerusalem, the scholastic and priestly capital of the nation, should be more profound and doctrinal than those uttered to Galilean peasants.

A careful study of the relations of the Gospels reveals the wonderful manner in which they supplement each other. Without Matthew we would lack the Sermon on the Mount; without Mark, a hundred striking details which could have come only from an eye-witness; without Luke, the prelude of angels and the parable of the Prodigal Son; without John we would lack the conversations with Nicodemus and the woman of Samaria, and the matchless pathos of the last

discourse. All of these, and many more, are presented here in regular order, and with careful consideration, but without the perplexities of minute criticism; and each narrative is so indicated that the reader will always know, without the trouble of reference, just whose Gospel he is reading and from what source each particular is added.

In preparing this compilation the lovely and mighty figure of JESUS, THE CHRIST of prophecy,—the SON OF MAN, and the SON OF THE LIVING GOD,—has seemed to become more definite, and to draw ever nearer. May this experience extend to all readers!

EXPLANATION OF CHARACTERS AND DIVISIONS.

1. The letters ^a, ^b, ^c, and ^d indicate respectively the Gospels of Matthew, Mark, Luke, and John. The words *following* such letters are taken from the corresponding Gospel.

2. At the top of each page and at the beginning of each Section the Gospel and the chapter are given. When a section is not all taken from one Gospel or chapter, the change is indicated in the margin. The verses are also given at the outside margin under the chapters, so that a glance will show the chapter and verse.

3. The marginal readings of the Revised Version are indicated by small figures, and are printed at the bottom of the page. The compiler has left them unchanged except that references to parallel passages or readings are mostly omitted, as the passages referred to are often woven into the text.

4. Words inserted by the compiler to properly connect interwoven passages are enclosed in brackets, thus [and] *,—the star referring to the words “inserted by the compiler” at the bottom of the page. The number of such words is not great.

5. The whole volume is divided into six periods, as follows :

Period I. The Time of Preparation.

“ II. First Year of Public Ministry.

“ III. Second Year of Public Ministry.

“ IV. Third Year of Public Ministry.

“ V. The Passover Week.

“ VI. After the Resurrection.

To avoid confusion with the ordinary division into chapters and verses which are noted in the margin, chapters are not otherwise employed in this work. Sections (§) take their place. They are 171 in number, are of irregular length, and will be found very convenient for reference. Many indications of localities are given in brackets under the section titles, which if compared with the maps will add greatly to the interest of the narrative.

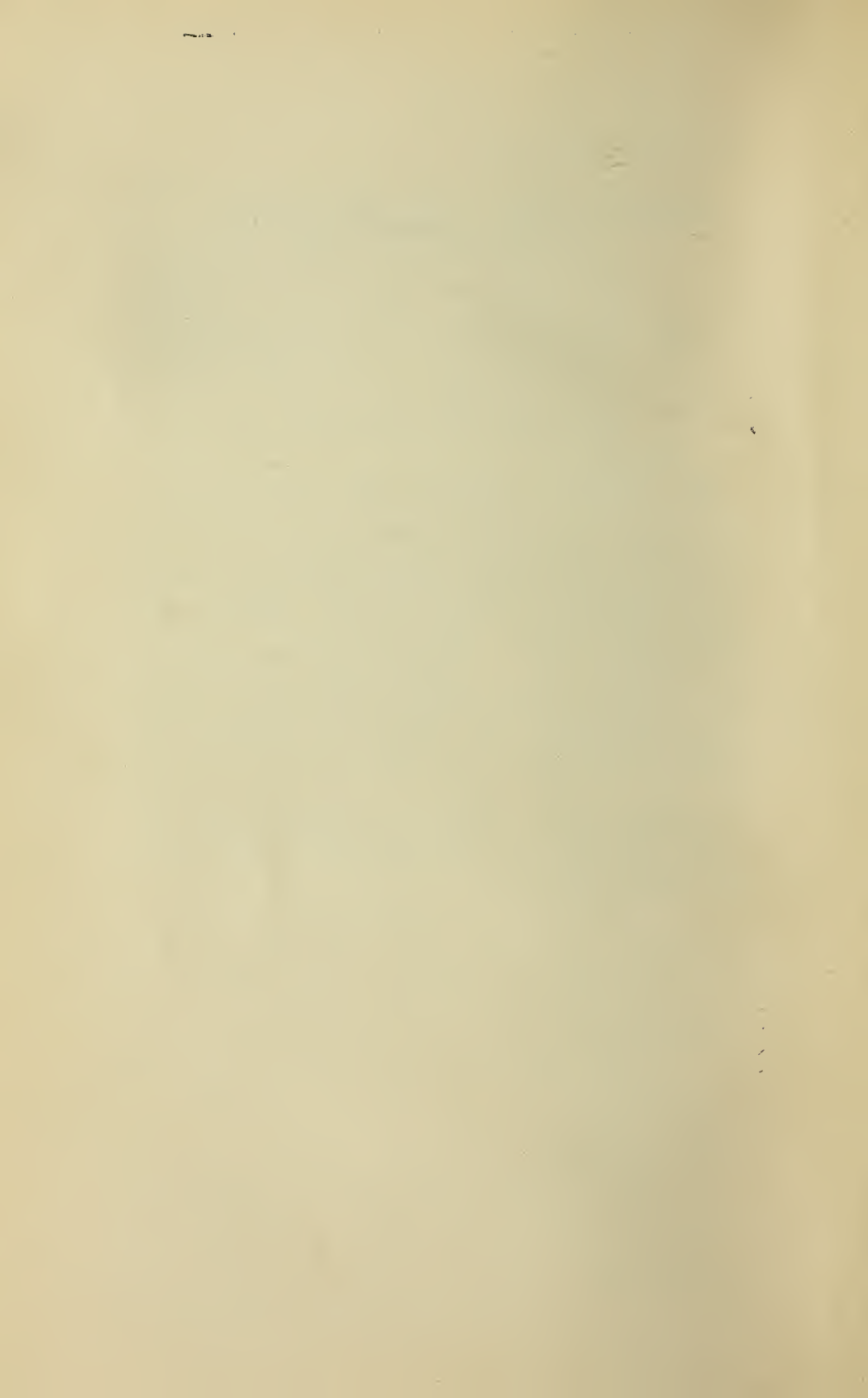


TABLE FOR FINDING ANY PASSAGE.
WHEN CHAPTER AND VERSE
ARE KNOWN.

Matthew.

CHAP.	VERSE.	§	CHAP.	VERSE.	§
I.	1-17	3	XVI.	1-12	65
	18-25	8		13-28	67
II.	1-23	11	XVII.	1-13	68
III.	1-12	14		14-23	69
	13-17	15		24-27	70
IV.	1-11	16	XVIII.	1-14	71
	13	56		15-35	72
	13-16	24	XIX.	1-12	109
	17	24		13-15	110
	18-22	27		16-22	111
	23-25	29		23-30	112
V.	1-48	30	XX.	1-16	113
VI.	1-34	30		17-28	114
VII.	1-29	30		29-34	115
VIII.	1- 4	31	XXI.	1-11	118
	5-13	43		12-22	123
	14-17	28		23-27	124
	18-27	52		28-32	125
	28-34	53		33-46	126
IX.	1	53	XXII.	1-14	127
	2- 8	32		15-22	128
	9-13	33		23-33	129
	14-17	34		34-46	130
	18-26	35	XXIII.	1-36	131
	27-34	36		37-39	132
	35-38	54	XXIV.	1-28	134
X.	1-42	55		29-51	135
XI.	1	55	XXV.	1-13	136
	2-19	45		14-30	137
	20-27	46		31-46	138
	28-30	47	XXVI.	1- 6	140
XII.	1-21	39		6-13	139
	22-37	49		14-16	141
	38-50	50		17-20	142
XIII.	1-53	51		21-25	143
	54-58	54		26-30	145
XIV.	1-12	56		31-36	144
	13-21	58		37-46	148
	22-36	59		47-56	149
XV.	1-20	61		57	151
	21-28	62		58	150
	29-31	63		59-68	151
	32-39	64		68-75	150

Matthew.

CHAP.	VERSE.	§	CHAP.	VERSE.	§
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	2	153		45-56	160
	3-10	152	XXVIII.	57-66	161
	11-14	153		1-10	162
	15-26	155		10-15	163
	27-31	156		16-18	169
	32-33	157		19-20	171

Mark.

I.	1- 8	14	X.	1-12	109
	9-11	15		13-16	110
	12-13	16		17-31	111
	14-15	24		32-45	114
	16-20	27	XI.	46-52	115
	21-34	28		1-11	118
	35-39	29		12-14	122
II.	40-45	31	XII.	15-25	123
	1-12	32		26-33	124
	13-17	33		1-12	126
	18-22	34		13-17	128
III.	22-28	39		18-27	129
	1- 6	39	XIII.	28-37	130
	7-12	40		38-40	131
	13-19	41		41-44	133
	20-30	49		1-23	134
IV.	31-35	50	XIV.	24-37	135
	1-34	51		1-11	139
	35-41	52		12-16	141
V.	1-21	53	XV.	17-21	143
	22-43	35		22-25	145
VI.	1- 6	54		26-31	144
	7-13	55		32-42	148
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	31-37	63		21-23	157
VIII.	1- 9	64		24-32	158
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	33-50	71		19-20	171

Luke.

CHAP.	VERSE.	§	CHAP.	VERSE.	§
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	26-38	5	XII.	1-12	84
	39-56	6		13-59	85
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II.	1-7	8		6-9	88
II.	8-20	9	XIII.	10-17	91
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III.	1-18	14	XIV.	1-24	95
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	21-22	25	XV.	1-7	97
	23-38	3		8-10	98
IV.	1-13	16	XVI.	11-32	99
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	16-30	26		14-31	101
	31-41	28	XVII.	1-10	102
	42-44	29		11-19	105
V.	1-11	27	XVIII.	20-37	106
	12-16	31		1-8	107
	17-26	32		9-14	108
	27-32	33		15-17	110
	33-39	34		18-23	111
VI.	1-11	39	XIX.	24-30	112
	12-16	41		31-34	114
	17-49	42		35-43	115
VII.	1-10	43		1-10	116
	11-17	44		11-28	117
VIII.	18-35	45	XX.	29-40	118
	36-50	48		41-44	119
	1-3	48		45-48	123
	4-18	51		1-8	124
	19-21	50		9-19	126
IX.	22-25	52	XXI.	20-26	128
	26-39	53		27-44	129
	40-56	35		45-47	131
	1-6	55		1-4	133
	7-9	56		5-26	134
	10-17	58		27-36	135
	18-27	67	XXII.	37, 38	123
	28-36	68		1-6	139
X.	37-45	69		7-13	141
	46-50	71		14-20	145
	51-63	73		21-23	143
	1-24	77		24-30	142
	25-37	78		31-38	144
	38-42	79		39-46	148
	1-13	80	XI.	47-54	149
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Luke.

CHAP.	VERSE.	§	CHAP.	VERSE.	§
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XXIII.	1-5	153		50-56	161
	6-12	154	XXIV.	1	161
	13-25	155		2-12	162
	26-31	157		13-35	164
	32-38	158		36-49	165
	39-43	159		50-53	171

John.

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	35-51	18		21-30	143
II.	1-12	19		31-38	144
	13-25	20	XIV.	1-31	146
III.	1-21	21	XV.	1-27	146
	22-36	22	XVI.	1-33	146
IV.	1-42	23	XVII.	1-26	147
	43-45	24	XVIII.	1	148
	46-54	25		2-11	149
V.	1-18	37		12-14	151
	19-47	38		15-18	150
VI.	1-14	58		19-24	151
	15-21	59		25-27	150
	22-71	60		28-38	153
VII.	1	60		39-40	155
	2-10	73	XIX.	1-16	156
	11-53	74		17	157
VIII.	1-11	75		18-27	158
	12-59	76		28-30	160
IX.	1-41	88		31-42	161
X.	1-18	89	XX.	1-18	162
	19-42	90		19-23	163
XI.	1-46	103		24-29	166
XI.	47-57	104		30-31	172
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2	2	Luke.	Luke's Introduction.
3	3	Matt., Luke.	The Ancestry of Jesus Christ.
4	5	Luke.	The Birth of John Announced.
5	7	"	Birth of Jesus Announced.
6	8	"	Meeting of Mary and Elizabeth
7	9	"	Birth of John.
8	11	Matt., Luke.	Birth of Jesus.
9	12	Luke.	The Shepherds and the Angels.
10	13	"	Jesus Presented in the Temple.
11	15	Matthew.	The Wise Men from the East.
12	16	"	The Journey into Egypt.
13	17	Luke.	Child Jesus in the Temple.
14	18 {	Luke, Matt., Mark.	} Preaching of John Baptist.
15	20 {	Matt., Mark, Luke.	} Baptism of Jesus.
16	21 {	Matt., Luke, Mark.	} The Temptation.

* The leading Gospel is named first.

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19	26	"	Marriage at Cana of Galilee.
20	26	"	Cleansing the Temple.
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23	30	"	Woman of Samaria.
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* The leading Gospel is named first.

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Section.	Page.	Gospels from which each Section is taken.*	TITLE OF SECTION.
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55	82	Matt., Mark, Luke.	} The Disciples Sent Forth.
56	86	Mark, Luke, Matt.	} Death of John the Baptist
57	88	Mark, Matt., Luke, John.	} Seeking for Rest.
58	88	Mark, Matt., Luke, John.	} Five Thousand Fed.
59	89	Matt., Mark, John.	} Jesus Walks on the Sea.
60	91	John.	Discourse on the Bread of Life.

PERIOD IV.—THIRD YEAR OF PUBLIC MINISTRY.

61	95	Mark, Matt.	Discourse on Jewish Traditions.
62	97	" "	Syro-Phœnician Woman.
63	98	" "	A Dumb and Deaf Man Restored.
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65	99	Matt., Mark.	A Sign Refused.
66	100	Mark.	A Blind Man Restored.
67	101	Matt., Mark, Luke.	} Peter's Confession and Rebuke.
68	102	Mark, Matt., Luke.	} The Transfiguration.
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* The leading Gospel is named first.

PERIOD IV.—THIRD YEAR OF PUBLIC MINISTRY.—*Cont.*

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71	106	Mark, Luke, Matt.	} Little Children as Examples.
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73	110	John.	Journeying to the Feast of Tabernacles.
74	112	"	Teaching in the Temple.
75	114	"	The Woman Taken in Adultery.
76	115	"	The Light of the World.
77	119	Luke.	Seventy Disciples Sent Forth.
78	121	"	Parable of the Good Samaritan.
79	122	"	Martha and Mary.
80	122	"	Lesson on Prayer.
81	123	"	A Demon Cast Out.
82	125	"	A Sign again Refused.
83	125	"	Woes on Pharisees and Lawyers.
84	127	"	Warning and Encouragement.
85	128	"	The Foolish Rich Man.
86	132	"	Repentance Taught.
87	132	"	The Barren Fig-tree.
88	133	John.	The Blind Man at the Pool of Siloam.
89	135	"	The Good Shepherd.
90	137	"	Division among the Jews.
91	138	Luke.	Woman Healed in the Synagogue.
92	139	"	Parables of the Kingdom of Heaven.
93	140	"	Lamentation over Jerusalem.
94	141	"	Dining with a Pharisee.
95	141	"	Supper Parables.
96	143	"	Cost of Discipleship.
97	143	"	The Lost Sheep.
98	144	"	The Lost Coin.
99	144	"	The Prodigal Son.
100	146	"	The Unjust Steward.
101	148	"	The Rich Man and Lazarus.
102	149	"	Occasions of Stumbling.
103	150	John.	Resurrection of Lazarus.
104	153	"	Conspiracy against Jesus.
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106	154	"	Coming of the Kingdom of God.
107	156	"	The Unjust Judge.
108	156	"	Pharisee and Publican.
109	157	Matt., Mark.	Divorce.
110	158	Matt., Mark, Luke.	} Little Children Received.

* The leading Gospel is named first.

PERIOD IV.—THIRD YEAR OF PUBLIC MINISTRY.—*Cont.*

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119	169	Luke, Matt., Mark, John.	Weeping over the City.
120	170	John.	Inquiry of the Greeks.
121	171	John, Mark, Matt.	The Wavering of the People.
122	173	Mark, Matt.	The Withered Fig-tree.
123	173	Mark, Matt., Luke.	Second Cleansing of the Temple.
124	174	Mark, Matt., Luke.	The Question of Authority.
125	175	Matthew.	The Two Sons.
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127	177	Matthew.	The King's Supper.
128	178	Matt., Mark, Luke.	Question of Tribute.
129	179	Matt., Mark, Luke.	Marriage and Resurrection.
130	180	Mark, Matt.	The Greatest Commandment.
131	181	Matt., Mark, Luke.	Woes upon Scribes and Pharisees.

* The leading Gospel is named first.

PERIOD V.—THE PASSOVER WEEK.—*Continued.*

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135	188	Matt., Mark, Luke.	Coming of the Son Foretold.
136	190	Matthew.	The Ten Virgins.
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139	193	Matt., Mark, John.	The Supper at Bethany.
140	194	Matt., Mark, Luke.	The Traitor.
141	195	Luke, Mark, Matt.	The Passover Prepared.
142	196	John, Luke, Matt., Mark.	Washing the Disciples' Feet.
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144	199	John, Luke.	Several Predictions.
145	200	Matt., Mark, Luke, John.	The Lord's Supper Instituted.
146	201	John.	The Sermon before the Cross.
147	208	"	The Passover Prayer.
148	210	Matt., Mark, Luke, John.	Gethsemane.
149	211	Matt., Mark, Luke, John.	Jesus Arrested.
150	213	Matt., Mark, Luke, John.	Peter's Denial.
151	214	John, Matt., Mark, Luke.	The First Trial of Jesus.
152	216	Matt. (Acts).	Remorse of Judas.
153	217	Matt., Mark, Luke, John.	Jesus before Pilate.
154	219	Luke.	Jesus Sent unto Herod.
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* The leading Gospel is named first.

PERIOD V.—THE PASSOVER WEEK.—*Continued.*

Section.	Page.	Gospels from which each Section is taken.*	TITLE OF SECTION.
158	223	Matt., Mark, Luke, John.	The Crucifixion.
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163	231	Matthew.	The Story of the Guard.
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165	234	Luke, Mark, John.	Evening Revelation.
166	235	John.	Revelation to Thomas.
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170	239	Mark, Matt.,	The Great Commission.
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* The leading Gospel is named first.

COLORED MAPS.

1. FROM NAZARETH TO CAPERNAUM.....To face page 1
2. FROM CAPERNAUM TO JERUSALEM, AND RETURN... 27
3. FROM CAPERNAUM THROUGH MANY VILLAGES TO NAZARETH, AND RETURN..... 61
4. FROM CAPERNAUM TO THE COASTS OF TYRE AND SIDON, AND RETURN..... 97
5. FINAL JOURNEY TO JERUSALEM..... III

HOW TO USE "INTERWOVEN GOSPELS."

THE best of all ways is to begin at the beginning and read the whole book consecutively, carefully noting the divisions into periods and sections, and the locations as shown in the text and maps. If time does not permit this, read a period consecutively, with the same attention to details.

Should the student wish to consult any special subject, he may refer to the index at the close of the volume or to the table of contents just preceding this note. If not readily found by subject in these, he may look for the chapter and verse in the table on page xv, and opposite to them he will find the section (*not page*) in which the account is given. If the chapter and verse for which he looked appear in the margin of the text, he will know that his reference was to the standard account; if not, that it was to a parallel account, only the peculiarities of which have been woven into the standard. An instance will make this plain. Wishing to find the account of the feeding of the five thousand, he sees in the index the words "Five thousand fed" opposite section 58, page 88; or he finds the same reference in the table of contents. The latter may be the more convenient if he knows about what period in the Saviour's life the incident occurs. Or if he knows that the account begins at Mark vi. 32, he finds Mark vi. in the first column of page xvi, and opposite 32-34 is 58, the number of the section. Turning to this, he finds, that Mark is the standard, to which additions are made from the other gospels. Had he looked, however, for John, vi. 1-14 he would have found the same reference to section 58; but on turning to that he would possibly be perplexed by finding no mention of John! But he would find several clauses introduced by the small letter "^d," such as, "^d and this he said to prove, etc.," "^d and when they were all filled, he said unto his disciples, etc." In short, the student could feel assured that he was reading Mark's account of this event, with all the additions made by Matthew, Luke, and John, this being one of the comparatively few cases where all the gospels cover the same ground.

PLATE I.

FROM NAZARETH TO CAPERNAUM. §§ 12-19.

These five maps are arranged to show, by means of colored lines, the journeys of Jesus, and also to call attention to the places and order of time connected with prominent events of his life.

At Capernaum the birth of Jesus was announced. He was born at Bethlehem, carried into Egypt, and afterwards to Nazareth, where the years preceding his public ministry were spent. These first journeys are not indicated by lines.

As shown by the blue line, Jesus journeyed from his home at Nazareth, to the river Jordan, where John was baptizing (§ 15); thence, through the wilderness of Judea (Temptation, § 16), to Jerusalem, and back to Jordan (§§ 17 and 18), where the first disciples were called.

As shown by the red line, Jesus went from Bethabara back to Galilee, where his first miracle was performed, at Cana (§ 19), and then made a brief stay at CAPERNAUM. Thus was completed his first circuit, of which the record is very concise. From this time CAPERNAUM is the starting-point of each circuit, as shown in succeeding plates.

(To face page 1.)

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THE INTERWOVEN GOSPELS.

PERIOD I.

The Time of Preparation.

[From the Announcement of the Birth of John the Baptist to the Beginning of Christ's Public Ministry—a period of about thirty-two years.]

§ 1. Preface by John.*

John 1.

1 ^d IN the beginning was the Word, and
2 the Word was with God, and the Word
3 was God. The same was in the beginning
4 with God. All things were made through
5 him; and without him ¹ was not anything
6 made that hath been made. In him was
7 life; and the life was the light of men.
8 And the light shineth in the darkness;
9 and the darkness ² apprehended it not.
10 There came a man, sent from God, whose
11 name was John. The same came for wit-
12 ness, that he might bear witness of the
13 light, that all might believe through him.
14 He was not the light, but *came* that he
15 might bear witness of the light. ³ There
16 was the true light, *even the light* which
17 lighteth ⁴ every man, coming into the
18 world. He was in the world, and the
19 world was made through him, and the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *was not anything made. That which hath been made was life in him; and the life &c.*

² Or, *overcame.*

³ Or, *The true light, which lighteth every man, was coming.*

⁴ Or, *Every man as he cometh.*

* The introductions to the several Gospels beautifully supplement each other. Luke narrates the events preceding Christ's advent; John declares his divine nature and pre-existence; Matthew (with Luke) gives his ancestral tables; while Mark, in a single sentence, leads at once to the proclamation of the Gospel. The order here adopted differs from most harmonists, who also differ widely among themselves. In these opening sections the clearest arrangement is best.

John 1.

world knew him not. He came unto ¹his ¹¹own, and they that were his own received him not. But as many as received him, to ¹²them gave he the right to become children of God, *even* to them that believe on his name: who were ²born, not of ³blood, nor ¹³of the will of the flesh, nor of the will of man, but of God. And the Word became ¹⁴flesh, and ⁴dwelt among us (and we beheld his glory, glory as of ⁵the only begotten from the Father), full of grace and truth. John beareth witness of him, and crieth, ¹⁵saying, ⁶This was he of whom I said, He that cometh after me is become before me: for he was ⁷before me. For of his fulness ¹⁶we all received, and grace for grace. For ¹⁷the law was given through Moses; grace and truth came through Jesus Christ. No ¹⁸man hath seen God at any time; ⁸the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

§ 2. Luke's Introduction.

Luke 1

^cFORASMUCH as many have taken in ¹hand to draw up a narrative concerning those matters which have been ⁹fulfilled among us, even as they delivered them ²unto us, who from the beginning were eyewitnesses and ministers of the word, it ³seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest ⁴know the certainty concerning the ¹⁰things ¹¹wherein thou wast instructed.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *his own things*.

² Or. *begotten*.

³ Gr. *bloods*.

⁴ Gr. *tabernacled*.

⁵ Or, *an only begotten from a father*.

⁶ Some ancient authorities read (*this was he that said*).

⁷ Gr. *first in regard of me*.

⁸ Many very ancient authorities read *God only begotten*.

⁹ Or, *fully established*.

¹⁰ Gr. *words*.

¹¹ Or, *which thou wast taught by word of mouth*.

§ 3. The Ancestry of Jesus Christ.*

Matthew 1.

I ^{1a} THE book of ²generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his
3 brethren; and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron;
4 and Hezron begat ³Ram; and ³Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon;
5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king.

And David begat Solomon of her *that*
7 *had been the wife* of Uriah; and Solomon begat Rehoboam; and Rehoboam begat
8 Abijah; and Abijah begat ⁴Asa; and ⁴Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; and
9 Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat ⁵Amon; and ⁵Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the time of the ⁶carrying away to Babylon.

12 And after the ⁶carrying away to Babylon, Jechoniah begat ⁷Shealtiel; and
13 ⁷Shealtiel begat Zerubbabel; and Zerubbabel begat Abiud; and Abiud begat
14 Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat
15 Achim; and Achim begat Eliud; and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *The genealogy of Jesus Christ.*

² Or, *birth.*

³ Gr. *Aram.*

⁴ Gr. *Asaph.*

⁵ Gr. *Amos.*

⁶ Or, *removal to Babylon.*

⁷ Gr. *Salathiel.*

* These tables were probably copied from public records which the Jews kept with great care. That of Matthew is generally supposed to present the *legal* descent of Jesus through Joseph; that of Luke, the *actual* descent through Mary.

Matthew 1.

Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ; and 16 Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham 17 unto David are fourteen generations ; and from David unto the ¹ carrying away to Babylon fourteen generations ; and from the ¹ carrying away to Babylon unto the Christ fourteen generations.

Luke 3.

^c And Jesus himself, when he began to 23 *teach*, was about thirty years of age, being the son (as was supposed) of Joseph, the *son** of Heli, the *son* of Matthat, the *son* of 24 Levi, the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the *son* of Mattathias, the 25 *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, 26 the *son* of Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Juda, the *son* of 27 Joanan, the *son* of Rhesa, the *son* of Zerubabel, the *son* of ² Shealtiel, the *son* of Neri, the *son* of Melchi, the *son* of Addi, the *son* 28 of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, the 29 *son* of Jorim, the *son* of Matthat, the *son* of Levi, the *son* of Symeon, the *son* of Judas, 30 the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melæ, the *son* of 31 Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, 32 the *son* of Obed, the *son* of Boaz, the *son* of ^{*} ³ Salmon, the *son* of Nahshon, the *son* of 33 Amminadab, ⁴ the *son* of ⁵ Arni, the *son* of

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *removal to Babylon*.

² Gr. *Salathiel*.

³ Some ancient authorities write *Sala*.

⁴ Many ancient authorities insert *the son of Admin* : and one writes *Admin* for *Amminadab*.

⁵ Some ancient authorities write *Aram*.

* Commentators usually consider the “son” of Heli as equivalent to “son-in-law,” thus making Heli the father of Mary. A few authorities dissent.

Luke 3.

Hezron, the *son* of Perez, the *son* of Judah,
 34 the *son* of Jacob, the *son* of Isaac, the *son* of
 Abraham, the *son* of Terah, the *son* of
 35 Nahor, the *son* of Serug, the *son* of Reu,
 the *son* of Peleg, the *son* of Eber, the *son* of
 36 Shelah, the *son* of Cainan, the *son* of Arph-
 axad, the *son* of Shem, the *son* of Noah, the
 37 *son* of Lamech, the *son* of Methuselah, the
son of Enoch, the *son* of Jared, the *son* of
 38 Mahalaleel, the *son* of Cainan, the *son* of
 Enos, the *son* of Seth, the *son* of Adam, the
son of God.

§ 4. The Birth of John Announced.

[At Jerusalem.]

Luke 1.

5 ^cTHERE was in the days of Herod, king
 of Judæa, a certain priest named Zacharias,
 of the course of Abijah: and he had a wife
 of the daughters of Aaron, and her name
 6 was Elisabeth. And they were both right-
 eous before God, walking in all the com-
 mandments and ordinances of the Lord
 7 blameless. And they had no child, because
 that Elisabeth was barren, and they both
 were *now* ¹ well stricken in years.

8 Now it came to pass, while he executed
 the priest's office before God in the order
 9 of his course, according to the custom of
 the priest's office, his lot was to enter into
 the ² temple of the Lord and burn in-
 10 cense. And the whole multitude of the
 people were praying without at the hour
 11 of incense. And there appeared unto
 him an angel of the Lord standing on
 12 the right side of the altar of incense. And
 Zacharias was troubled when he saw *him*,
 13 and fear fell upon him. But the angel
 said unto him, Fear not, Zacharias: be-
 cause thy supplication is heard, and thy
 wife Elisabeth shall bear thee a son, and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *advanced in their days*

² Or, *sanctuary*.

Luke 1.

thou shalt call his name John. And thou 14
 shalt have joy and gladness; and many
 shall rejoice at his birth. For he shall be 15
 great in the sight of the Lord, and he shall
 drink no wine nor ¹strong drink; and he
 shall be filled with the Holy Spirit, even
 from his mother's womb. And many of 16
 the children of Israel shall he turn unto the
 Lord their God. And he shall ²go before 17
 his face in the spirit and power of Elijah,
 to turn the hearts of the fathers to the
 children, and the disobedient *to walk* in
 the wisdom of the just; to make ready for
 the Lord a people prepared *for him*. And 18
 Zacharias said unto the angel, Whereby
 shall I know this? for I am an old man,
 and my wife ³well stricken in years. And 19
 the angel answering said unto him, I am
 Gabriel, that stand in the presence of God;
 and I was sent to speak unto thee, and to
 bring thee these good tidings. And be- 20
 hold, thou shalt be silent and not able to
 speak, until the day that these things shall
 come to pass, because thou believedst not
 my words, which shall be fulfilled in their
 season. And the people were waiting for 21
 Zacharias, and they marvelled ⁴while he
 tarried in the ⁵temple. And when he 22
 came out, he could not speak unto them:
 and they perceived that he had seen a vis-
 ion in the ⁵temple: and he continued mak-
 ing signs unto them, and remained dumb.
 And it came to pass, when the days of his 23
 ministration were fulfilled, he departed
 unto his house.

And after these days Elisabeth his wife 24
 conceived; and she hid herself five months,
 saying, Thus hath the Lord done unto me 25

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *sikera*.

² Some ancient authorities read *come nigh before his face*.

³ Gr. *advanced in her days*.

⁴ Or, *at his tarrying*.

⁵ Or, *sanctuary*.

Luke 1.

in the days wherein he looked upon *me*, to take away my reproach among men.

§ 5. The Birth of Jesus Announced.

[At Nazareth.]

Luke 1.

26 ^c Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, 27 named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was 28 Mary. And he came in unto her, and said, Hail, thou that art ¹highly favoured, the 29 Lord *is* with thee.² But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found ³favour with 31 God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt 32 call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto 33 him the throne of his father David: and he shall reign over the house of Jacob ⁴for ever; and of his kingdom there shall be 34 no end. And Mary said unto the angel, How shall this be, seeing I know not a 35 man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also ⁵the holy thing which is begotten ⁶shall be called 36 the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that ⁷was called barren.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *endued with grace*.

² Many ancient authorities add *blessed art thou among women*.

³ Or, *grace*.

⁴ Gr. *unto the ages*.

⁵ Or, *that which is to be born shall be called holy, the Son of God*.

⁶ Some ancient authorities insert *of thee*.

⁷ Or, *is*.

Luke 1.

For no word from God shall be void of 37
power. And Mary said, Behold, the ¹hand- 38
maid of the Lord; be it unto me according
to thy word. And the angel departed
from her.

§ 6. The Meeting of Mary and Elisabeth.

[In the hill country of Judea.]

Luke 1.

^c And Mary arose in these days and went 39
into the hill country with haste, into a city
of Judah; and entered into the house of 40
Zacharias and saluted Elisabeth. And it 41
came to pass, when Elisabeth heard the
salutation of Mary, the babe leaped in her
womb; and Elisabeth was filled with the
Holy Spirit; and she lifted up her voice 42
with a loud cry, and said, Blessed *art* thou
among women, and blessed *is* the fruit of
thy womb. And whence is this to me, that 43
the mother of my Lord should come unto
me? For behold, when the voice of thy 44
salutation came into mine ears, the babe
leaped in my womb for joy. And blessed 45
is she that ²believed; for there shall be a
fulfilment of the things which have been
spoken to her from the Lord. And Mary 46
said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God 47
my Saviour.

For he hath looked upon the low es- 48
tate of his ³handmaiden;

For behold, from henceforth all gener-
ations shall call me blessed.

For he that is mighty hath done to me 49
great things;

And holy is his name.

And his mercy is unto generations and 50
generations

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondmaid*.

² Or, *believed that there shall be*.

³ Gr. *bondmaiden*.

Luke 1.

- On them that fear him.
 51 He hath shewed strength with his arm ;
 He hath scattered the proud ¹ in the
 imagination of their heart.
 52 He hath put down princes from *their*
 thrones,
 And hath exalted them of low degree.
 53 The hungry he hath filled with good
 things ;
 And the rich he hath sent empty away.
 54 He hath holpen Israel his servant,
 That he might remember mercy
 55 (As he spake unto our fathers)
 Toward Abraham and his seed for
 ever.
 56 And Mary abode with her about three
 months, and returned unto her house.

§ 7. The Birth of John.

[In the hill country of Judea.]

Luke 1.

- 57 ^c Now Elisabeth's time was fulfilled that
 she should be delivered; and she brought
 58 forth a son. And her neighbours and her
 kinsfolk heard that the Lord had magni-
 fied his mercy towards her; and they re-
 59 joiced with her. And it came to pass
 on the eighth day, that they came to cir-
 cumcise the child; and they would have
 called him Zacharias, after the name of
 60 his father. And his mother answered
 and said, Not so; but he shall be called
 61 John. And they said unto her, There is
 none of thy kindred that is called by this
 62 name. And they made signs to his father,
 63 what he would have him called. And he
 asked for a writing tablet, and wrote, say-
 64 ing, His name is John. And they mar-
 velled all. And his mouth was opened
 immediately, and his tongue *loosed*, and he
 65 spake, blessing God. And fear came on

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *by*.

Luke 1.

all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And 66 all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with 67 the Holy Spirit, and prophesied, saying,

Blessed *be* the Lord, the God of Israel; 68 For he hath visited and wrought redemption for his people,

And hath raised up a horn of salvation 69 for us

In the house of his servant David

(As he spake by the mouth of his holy 70 prophets that have been of old),

Salvation from our enemies, and from 71 the hand of all that hate us;

To shew mercy towards our fathers, 72

And to remember his holy covenant;

The oath which he sware unto Abra- 73 ham our father,

To grant unto us that we being deliv- 74 ered out of the hand of our enemies

Should serve him without fear,

In holiness and righteousness before 75 him all our days.

Yea and thou, child, shalt be called the 76 prophet of the Most High:

For thou shalt go before the face of the Lord to make ready his ways;

To give knowledge of salvation unto 77 his people

In the remission of their sins,

Because of the ¹tender mercy of our 78 God,

² Whereby the dayspring from on high ³ shall visit us,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *heart of mercy*.

² Or, *Wherein*.

³ Many ancient authorities read *hath visited us*.

Luke 1.

- 79 To shine upon them that sit in darkness
and the shadow of death ;
To guide our feet into the way of peace.
80 And the child grew, and waxed strong
in spirit, and was in the deserts till the day
of his shewing unto Israel.

§ 8. The Birth of Jesus.

[At Bethlehem.]

Matthew 1.

- 18 ^a Now the ¹birth ²of Jesus Christ was on
this wise: When his mother Mary had
been betrothed to Joseph, before they came
together she was found with child of the
19 Holy Spirit. And Joseph* her husband,
being a righteous man, and not willing to
make her a public example, was minded to
20 put her away privily. But when he thought
on these things, behold, an angel of the
Lord appeared unto him in a dream, say-
ing, Joseph, thou son of David, fear not to
take unto thee Mary thy wife: for that
which is ³conceived in her is of the Holy
21 Spirit. And she shall bring forth a son ;
and thou shalt call his name JESUS ; for it
is he that shall save his people from their
22 sins. Now all this is come to pass, that it
might be fulfilled which was spoken by the
Lord through the prophet, saying,
23 Behold, the virgin shall be with child,
and shall bring forth a son,
And they shall call his name ⁴Imman-
uel ;
which is, being interpreted, God with us.
24 And Joseph arose from his sleep, and did
as the angel of the Lord commanded him,
25 and took unto him his wife ; and knew her

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *generation*.² Some ancient authorities read *of the Christ*.³ Gr. *begotten*.⁴ Gr. *Emmanuel*.

* In Matthew's account Joseph is most prominent; but in Luke's, Mary occupies the first place.

Matthew 1.

not till she had brought forth a son : and he called his name JESUS.

Luke 2.

^c Now it came to pass in those days, there ¹ went out a decree from Cæsar Augustus, that all ¹ the world should be enrolled. This was the first enrolment made when ² Quirinius was governor of Syria. And all ³ went to enrol themselves, every one to his own city. And Joseph also went up from ⁴ Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David ; to enrol himself with ⁵ Mary, who was betrothed to him, being great with child. And it came to pass, ⁶ while they were there, the days were fulfilled that she should be delivered. And ⁷ she brought forth her firstborn son ; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

§ 9. The Shepherds and the Angels.

[Near Bethlehem.]

Luke 2.

And there were shepherds in the same ⁸ country abiding in the field, and keeping ² watch by night over their flock. And an ⁹ angel of the Lord stood by them, and the glory of the Lord shone round about them : and they were sore afraid. And the angel ¹⁰ said unto them, Be not afraid ; for behold, I bring you good tidings of great joy which shall be to all the people : for there ¹¹ is born to you this day in the city of David a Saviour, who is ³ Christ the Lord. And ¹² this *is* the sign unto you ; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there ¹³ was with the angel a multitude of the heavenly host praising God, and saying,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *the inhabited earth*.

² Or, *night-watches*,

³ Or, *Anointed Lord*.

Luke 2.

14 Glory to God in the highest,
 And on earth ¹peace among ²men in
 whom he is well pleased.

15 And it came to pass, when the angels
 went away from them into heaven, the
 shepherds said one to another, Let us now
 go even unto Bethlehem, and see this
 ³thing that is come to pass, which the Lord

16 hath made known unto us. And they
 came with haste, and found both Mary and
 Joseph, and the babe lying in the manger.

17 And when they saw it, they made known
 concerning the saying which was spoken to

18 them about this child. And all that heard
 it wondered at the things which were

19 spoken unto them by the shepherds. But

 Mary kept all these ⁴sayings, pondering
 20 them in her heart. And the shepherds
 returned, glorifying and praising God for
 all the things that they had heard and seen,
 even as it was spoken unto them.

§ 10. Jesus Presented in the Temple.

[At Jerusalem.]

Luke 2.

21 ^c And when eight days were fulfilled for
 circumcising him, his name was called
 JESUS, which was so called by the angel
 before he was conceived in the womb.

22 And when the days of their purification
 according to the law of Moses were fulfilled,

 they brought him up to Jerusalem, to pre-

23 sent him to the Lord (as it is written in the
 law of the Lord, Every male that openeth
 the womb shall be called holy to the Lord),

24 and to offer a sacrifice according to that
 which is said in the law of the Lord, A
 pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *peace, good pleasure among men.*

² *Gr. men of good pleasure.*

³ Or, *saying.*

⁴ Or, *things.*

Luke 2.

whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed 26 unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the 27 Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his 28 arms, and blessed God, and said,

Now lettest thou thy ¹ servant depart, 29

O ² Lord,

According to thy word, in peace;

For mine eyes have seen thy salvation, 30

Which thou hast prepared before the 31 face of all peoples;

A light for ³ revelation to the Gentiles, 32

And the glory of thy people Israel.

And his father and his mother were mar- 33
velling at the things which were spoken
concerning him; and Simeon blessed them, 34
and said unto Mary his mother, Behold,
this *child* is set for the falling and the rising
of many in Israel; and for a sign which is
spoken against; yea and a sword shall 35
pierce through thine own soul; that
thoughts out of many hearts may be re-
vealed. And there was one Anna, a pro- 36
phetess, the daughter of Phanuel, of the
tribe of Asher (she was ⁴ of a great age,
having lived with a husband seven years
from her virginity, and she had been a 37
widow even unto fourscore and four years),
who departed not from the temple, wor-
shipping with fastings and supplications
night and day. And coming up at that 38
very hour she gave thanks unto God, and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John. -

¹ Gr. *bondservant*.

² Gr. *Master*.

³ Or, *the unveiling of the Gentiles*.

⁴ Gr. *advanced in many days*.

Luke 2.

spake of him to all them that were looking
39 for the redemption of Jerusalem. And
when they had accomplished all things
that were according to the law of the Lord,
they returned into Galilee, to their own
city Nazareth.

40 And the child grew, and waxed strong,
1 filled with wisdom: and the grace of God
was upon him.

§ 11. The Wise Men from the East.

[Jerusalem and Bethlehem.]

Matthew 2.

1 ^a Now when Jesus was born in Bethle-
hem of Judæa in the days of Herod the
king, behold, ² wise men from the east came
2 to Jerusalem, saying, ³ Where is he that is
born King of the Jews? for we saw his star
in the east, and are come to ⁴ worship him.

3 And when Herod the king heard it, he was
troubled, and all Jerusalem with him.

4 And gathering together all the chief priests
and scribes of the people, he inquired of
them where the Christ should be born.

5 And they said unto him, In Bethlehem of
Judæa: for thus it is written through the
prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes
of Judah:

For out of thee shall come forth a gov-
ernor,

Who shall be shepherd of my people
Israel.

7 Then Herod privily called the ² wise men,
and learned of them carefully ⁵ what time
8 the star appeared. And he sent them to
Bethlehem, and said, Go and search out

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *becoming full of wisdom.*

² Gr. *Magi.*

³ Or, *Where is the King of the Jews that is born?*

⁴ The Greek word denotes an act of reverence, whether
paid to man or to God.

⁵ Or, *the time of the star that appeared.*

Matthew 2.

carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him. And they, having heard the king, went their 9 way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And 10 when they saw the star, they rejoiced with exceeding great joy. And they came into 11 the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being 12 warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

§ 12. The Journey into Egypt.

Matthew 2.

^a Now when they were departed, behold, an 13 angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young 14 child and his mother by night, and departed into Egypt; and was there until the death 15 of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son. Then Herod, when he saw that he was 16 mocked of the ¹ wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the ¹ wise men. Then 17 was fulfilled that which was spoken through Jeremiah the prophet, saying,

KEY.—^a Matthew, ^b Mark. ^c Luke, ^d John.

¹ Gr. *Magi*.

Matthew 2.

- 18 A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children ;
And she would not be comforted, be-
cause they are not.
- 19 But when Herod was dead, behold, an
angel of the Lord appeareth in a dream to
20 Joseph in Egypt, saying, Arise and take the
young child and his mother, and go into the
land of Israel: for they are dead that
21 sought the young child's life. And he arose
and took the young child and his mother,
22 and came into the land of Israel. But when
he heard that Archelaus was reigning over
Judæa in the room of his father Herod, he
was afraid to go thither ; and being warned
of *God* in a dream, he withdrew into the
23 parts of Galilee, and came and dwelt in a
city called Nazareth : that it might be ful-
filled which was spoken through the pro-
phets, that he should be called a Nazarene.

§ 13. The Child Jesus in the Temple.

[At Jerusalem.]

Luke 2.

- 41 ^c And his parents went every year to Jeru-
42 salem at the feast of the passover. And
when he was twelve years old, they went up
43 after the custom of the feast ; and when they
had fulfilled the days, as they were returning,
the boy Jesus tarried behind in Jerusalem ;
44 and his parents knew it not ; but supposing
him to be in the company, they went a day's
journey ; and they sought for him among
45 their kinsfolk and acquaintance : and when
they found him not, they returned to Jeru-
46 salem, seeking for him. And it came to pass,
after three days they found him in the tem-
ple, sitting in the midst of the ¹ doctors, both
hearing them, and asking them questions :
47 and all that heard him were amazed at his
48 understanding and his answers. And when

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *teachers*.

Luke 2.

they saw him, they were astonished: and his mother said unto him, ¹ Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said ⁴⁹ unto them, How is it that ye sought me? knew ye not that I must be ² in my Father's house? And they understood not the saying which he spake unto them. And he went ⁵¹ down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* ³ sayings in her heart.

And Jesus advanced in wisdom and ⁴ stature, and in ⁵ favour with God and men.

§ 14. Preaching of John the Baptist.

[Near the River Jordan.]

Mark 1.

^b The beginning of the gospel of Jesus ¹ Christ the Son of God; even as it is written ² in Isaiah the prophet,

Behold, I send my messenger before thy face,

Who shall prepare thy way.

Luke 3.

^c Now in the fifteenth year of the reign of ¹ Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high- ² priesthood of Annas and Caiaphas, the word of God came unto John ^a the Baptist, ^c the son of Zacharias in the wilderness, ^a of Judæa. ^c And he came into all the region ³ round about Jordan, preaching the baptism of repentance unto remission of sins; ^a saying, Repent ye, for the kingdom of heaven is at hand; ^c as it is written in the book of ⁴ the words of Isaiah the prophet,

The voice of one crying in the wilderness,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *Child*.

² Or, *about my Father's business*. Gr. *in the things of my Father*. ³ Or, *things*. ⁴ Or, *age*. ⁵ Or, *grace*.

Luke 3.

- Make ye ready the way of the Lord,
 Make his paths straight.
 5 Every valley shall be filled,
 And every mountain and hill shall be
 brought low;
 And the crooked shall become straight,
 And the rough ways smooth;
 6 And all flesh shall see the salvation of

Matthew 3. God.

- 4 ^a Now John himself had his raiment of
 camel's hair, and a leathern girdle about
 his loins; and his food was locusts and
 5 wild honey. Then went out unto him
 Jerusalem, and all Judæa, and all the region
 6 round about Jordan; and they were bap-
 tized of him in the river Jordan, confessing

Luke 3. their sins.

- 7 ^o He said therefore to the multitudes ^a of
 the Pharisees and Sadducees ^c that went
 out to be baptized of him, Ye offspring of
 vipers, who warned you to flee from the
 8 wrath to come? Bring forth therefore fruits
 worthy of ¹ repentance, and begin not to say
 within yourselves, We have Abraham to
 our father: for I say unto you, that God is
 able of these stones to raise up children un-
 9 to Abraham. And even now the axe also
 lieth at the root of the trees: every tree
 therefore that bringeth not forth good fruit
 10 is hewn down, and cast into the fire. And
 the multitudes asked him, saying, What then
 11 must we do? And he answered and said
 unto them, He that hath two coats, let him
 impart to him that hath none; and he that
 12 hath food, let him do likewise. And there
 came also ² publicans to be baptized, and
 they said unto him, ³ Master, what must we
 13 do? And he said unto them, Extort no
 more than that which is appointed you.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *your repentance*.

² That is, *collectors or renters of Roman taxes*.

³ Or, *teacher*.

Luke 3.

And ¹ soldiers also asked him, saying, And ¹⁴ we, what must we do? And he said unto them, Extort from no man by violence, neither accuse *any one* wrongfully; and be content with your wages.

And as the people were in expectation, ¹⁵ and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I in- ¹⁶ deed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not ² worthy ^b to stoop down ^c to unloose: he shall baptize you ³ in the Holy Spirit and *in* fire: whose fan is in his hand, throughly to ¹⁷ cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore ¹⁸ preached he ⁴ good tidings unto the people.

§ 15. Baptism of Jesus.

[The River Jordan.]

Matthew 3.

^a Then cometh Jesus ^c when all the people ¹³ were baptized, ^a from Galilee to the Jordan unto John, to be baptized of him. But ¹⁴ John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said ¹⁵ unto him, Suffer ^b *it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was ¹⁶ baptized, went up ^c praying, ^a straightway from the water: and lo, the heavens were ^b rent asunder and ^a opened ^e unto him, and he saw the Spirit of God descending ^c in a bodily form, ^a as a dove, and coming upon him; and lo, a voice out of the heavens, say- ¹⁷

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *soldiers on service*.

² Gr. *sufficient*.

³ Or, *with*.

⁴ Or, *the gospel*.

⁵ Or, *me*

⁶ Some ancient authorities omit *unto him*.

Matthew 3.

ing, ¹ This* is my beloved Son, in whom I am well pleased.

§ 16. The Temptation.

[In the Wilderness of Judea.]

Matthew 4.

1 ^c And Jesus, full of the Holy Spirit, returned from the Jordan and was ^a led up of the Spirit into the wilderness to be tempted of the devil: ^b and he was with the wild beasts. ^a And when he had fasted forty days and forty nights, ^c and did eat nothing in those days, ^a he afterward hungered.
3 And the tempter ^c—the devil—^a came and said unto him, If thou art the Son of God, command that [†] these stones become
4 ² bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of
5 the mouth of God. Then the devil taketh him into ^c Jerusalem, ^a the holy city; and he
6 set him on the ³ pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down ^c from hence: ^a for it is written,

He shall give his angels charge concerning thee ^c to guard thee:

^a And on their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7 Jesus said unto him, Again it is written, Thou shalt not try the Lord thy God.
8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of
9 them ^c in a moment of time, ^a and he said unto him, All these things will I give thee, if thou wilt fall down and worship me: ^c to

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *This is my Son; my beloved in whom I am well pleased.* ² Gr. *loaves.* ³ Gr. *wing,*

* In Mark and Luke it is, *Thou art*, etc.

† Luke, *This stone that it*, etc.

Matthew 4.

thee will I give all this authority and the glory of them; for it hath been delivered unto me; and to whomsoever I will, I give it. If thou, therefore, wilt worship before me, it shall all be thine. ^a Then saith Jesus un- 10 to him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ^c Then when the devil had completed every temptation, he departed from him for a season; ^a and behold, angels came and ministered 11 unto him.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

PERIOD II.

First Year of Public Ministry.

FROM THE CALLING OF THE FIRST DISCIPLES
TO THE SECOND PASSOVER.

[Time—A little more than one year.]

§ 17. The Testimony of John.

[Near Jordan.]

John 1.

- ^cAND Jesus himself, when he began to teach, was about thirty years of age.
19 ^dAnd this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art
20 thou? And he confessed, and denied not; and he confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered,
22 No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of
23 thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.
24 ¹And they had been sent from the Pharisees. And they asked him, and said unto him, Why then baptizest thou, if thou art
25 not the Christ, neither Elijah, neither the
26 prophet? John answered them, saying, I baptize ²in water: in the midst of you
27 standeth one whom ye know not, *even* he

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *And certain had been sent from among the Pharisees.*

² Or, *with*

John 1.

that cometh after me, the latchet of whose shoe I am not worthy to unloose. These 28 things were done in ¹Bethany beyond Jordan, where John was baptizing.

On the morrow he seeth Jesus coming 29 unto him, and saith, Behold, the Lamb of God, that ²taketh away the sin of the world! This is he of whom I said, After 30 me cometh a man who is become before me: for he was ³before me. And I knew 31 him not; but that he should be made manifest to Israel, for this cause came I baptizing ⁴in water. And John bare witness, 32 saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he 33 that sent me to baptize ⁴in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth ⁴in the Holy Spirit. And I have seen, and have 34 borne witness that this is the Son of God.

§ 18. The First Disciples Called.

[Near Jordan.]

John 1.

^dAgain on the morrow John was standing, 35 and two of his disciples; and he looked 36 upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples 37 heard him speak, and they followed Jesus. And Jesus turned, and beheld them follow- 38 ing, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, ^eMaster), where abidest thou? He saith unto them, Come, and 39 ye shall see. They came therefore and saw where he abode; and they abode with him

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *Bethabarah*, some *Betha rabah*.

² Or, *beareth the sin*.

³ Gr. *first in regard of me*.

⁴ Or, *with*.

⁵ Or, *Teacher*.

John 1.

40 that day: it was about the tenth hour. One
of the two that heard John *speak*, and fol-
lowed him, was Andrew, Simon, Peter's
41 brother. He findeth first his own brother
Simon, and saith unto him, We have found
the Messiah (which is, being interpreted,
¹ Christ). He brought him unto Jesus.
42 Jesus looked upon him, and said, Thou art
Simon the son of ² John: thou shalt be
called Cephas (which is by interpretation,
³ Peter).
43 On the morrow he was minded to go
forth into Galilee, and he findeth Philip:
44 and Jesus saith unto him, Follow me. Now
Philip was from Bethsaida, of the city of
45 Andrew and Peter. Philip findeth Nathan-
ael, and saith unto him, We have found
him, of whom Moses in the law, and the
prophets, did write, Jesus of Nazareth, the
46 son of Joseph. And Nathanael said unto
him, Can any good thing come out of Naz-
areth? Philip saith unto him, Come and
47 see. Jesus saw Nathanael coming to him,
and saith of him, Behold, an Israelite in-
48 deed, in whom is no guile! Nathanael
saith unto him, Whence knowest thou me?
Jesus answered and said unto him, Before
Philip called thee, when thou wast under
49 the fig tree, I saw thee. Nathanael an-
swered him, Rabbi, thou art the Son of
50 God; thou art King of Israel. Jesus an-
swered and said unto him, Because I said
unto thee I saw thee underneath the fig
tree, believest thou? thou shalt see greater
51 things than these. And he saith unto him,
Verily, verily, I say unto you, Ye shall see
the heaven opened, and the angels of God
ascending and descending upon the Son of
man.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ That is. *Anointed*.

² Gr. *Joanes*: called in Matt. xvi. 17, *Jonah*.

³ That is, *Rock* or *Stone*.

§ 19. The Marriage at Cana of Galilee.

John 2.

^d And the third day there was a marriage ¹
 in Cana of Galilee; and the mother of Jesus
 was there: and Jesus also was bidden, and ²
 his disciples, to the marriage. And when ³
 the wine failed, the mother of Jesus saith
 unto him, They have no wine. And Jesus ⁴
 saith unto her, Woman, what have I to
 do with thee? mine hour is not yet come.
 His mother saith unto the servants, What- ⁵
 soever he saith unto you, do it. Now ⁶
 there were six waterpots of stone set
 there after the Jews' manner of purifying,
 containing two or three firkins apiece.
 Jesus saith unto them, Fill the waterpots ⁷
 with water. And they filled them up to
 the brim. And she saith unto them, Draw ⁸
 out now, and bear unto the 'ruler of
 the feast. And they bare it. And when ⁹
 the ruler of the feast tasted the water
²now become wine, and knew not whence
 it was (but the servants who had drawn
 the water knew), the ruler of the feast
 calleth the bridegroom, and saith unto ¹⁰
 him, Every man setteth on first the good
 wine; and when *men* have drunk freely,
then that which is worse: thou hast kept
 the good wine until now. This begin- ¹¹
 ning of his signs did Jesus in Cana of
 Galilee, and manifested his glory; and his
 disciples believed on him.

After this he went down to Capernaum, ¹²
 he, and his mother, and *his* brethren, and
 his disciples: and there they abode not
 many days.

§ 20. Cleansing the Temple.

[Jerusalem.]

John 2.

^d And the passover of the Jews was at ¹³
 hand, and Jesus went up to Jerusalem.*

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *steward*.

² Or, *that it had become*.

* The first passover that Jesus attended as a public

PLATE II.

FROM CAPERNAUM TO JERUSALEM, AND RETURN.

(§§ 20-29.)

As shown by the blue line, Jesus went from Capernaum up to Jerusalem to the first Passover of his ministry (§ 20). Here he met Nicodemus (§ 21); then he went into the country of Judea, near to the place of John's baptizing (§ 22), and there baptized.

As shown by the red line, Jesus returned into Galilee by the way of Jerusalem and Samaria, and near Sychar (§ 23) talked with the women of Samaria; continuing his journey, he healed a nobleman's son at Cana (§ 25); was rejected at Nazareth, his old home (§ 26), and making a circuit through the cities of Galilee, reached Capernaum again, where he wrought many miracles (§§ 27-29). In the vicinity of this city the Sermon on the Mount was preached (§ 30), and a leper cleansed; also the daughter of Jairus was raised from the dead (§ 35), and two blind men restored to sight (§ 36), in Capernaum.

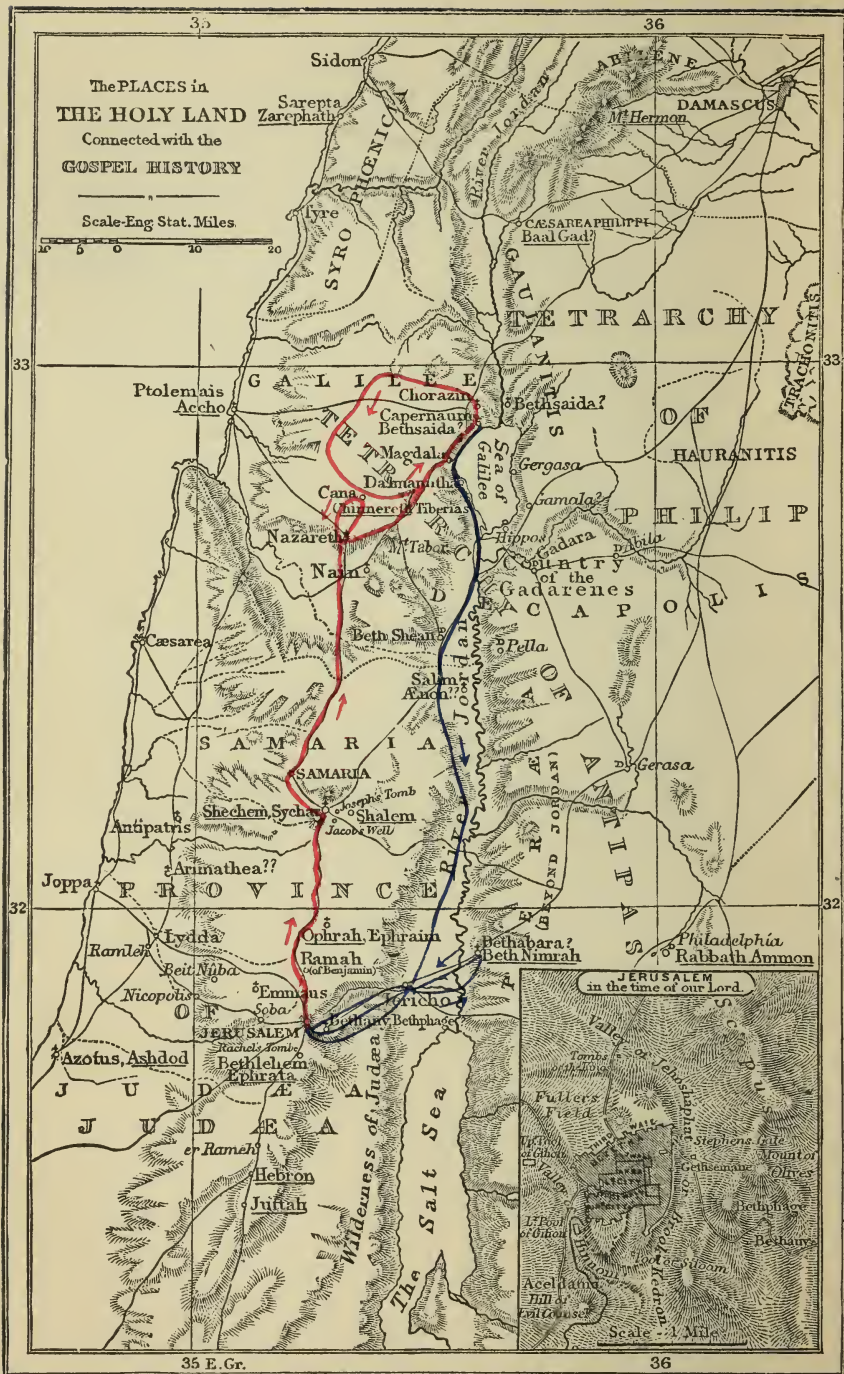
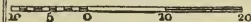
The next journey, which was to the second Passover of the public ministry at Jerusalem, and return to Capernaum, is not delineated on the map, as it is similar to that marked on this plate (§§ 38-40).

(Opposite page 27.)

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John 2.

14 And he found in the temple those that sold
 oxen and sheep and doves, and the chang-
 15 ers of money sitting: and he made a scourge
 of cords, and cast all out of the temple,
 both the sheep and the oxen; and he
 poured out the changers' money, and over-
 16 threw their tables; and to them that sold
 the doves he said, Take these things hence;
 make not my Father's house a house of
 17 merchandise. His disciples remembered
 that it was written, Zeal for thy house shall
 18 eat me up. The Jews therefore answered
 and said unto him, What sign shewest
 thou unto us, seeing that thou doest these
 19 things? Jesus answered and said unto
 them, Destroy this ¹temple, and in three
 20 days I will raise it up. The Jews there-
 fore said, Forty and six years was this
³temple in building, and wilt thou raise
 21 it up in three days? But he spake of the
 22 ³temple of his body. When therefore he
 was raised from the dead, his disciples
 remembered that he spake this; and they
 believed the scripture, and the word which
 Jesus had said.

23 Now when he was in Jerusalem at the
 passover, during the feast, many believed
 on his name, beholding his signs which he
 24 did. But Jesus did not trust himself unto
 25 them, for that he knew all men, and be-
 cause he needed not that any one should
 bear witness concerning ²man; for he
 himself knew what was in man.

§ 21. Nicodemus.

John 3.

[Jerusalem.]

1 Now there was a man of the Pharisees,
 2 named Nicodemus, a ruler of the Jews: the

KEY—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *sanctuary*.

² Or, *a man; for . . . the man*.

teacher. It is only by means of the successive passovers he visited that the duration of his earthly ministry can be computed. These notes of time are furnished only by John's Gospel.

John 3.

same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him. Jesus answered and said 3 unto him, Verily, verily, I say unto thee, Except a man be born ¹anew, he cannot see the kingdom of God. Nicodemus 4 saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto 5 thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the 6 flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I 7 said unto thee, Ye must be born ¹anew. ²The wind bloweth where it listeth, and 8 thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, 9 How can these things be? Jesus answered 10 and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, 11 We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly 12 things, and ye believe not, how shall ye believe, if I tell you heavenly things? And 13 no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, ³who is in heaven. And as Moses 14 lifted up the serpent in the wilderness, *even* so must the Son of man be lifted up: that 15 whosoever ⁴believeth may in him have eternal life.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *from above*.

² Or, *The Spirit breatheth*.

³ Many ancient authorities omit *who is in heaven*.

⁴ Or, *believeth in him may have*

John 3.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish
 17 but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through
 18 him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten
 19 Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light;
 20 for their works were evil. For every one that ¹doeth evil hateth the light, and cometh not to the light, lest his works should
 21 be ²reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, ³that they have been wrought in God.

§ 22. Jesus and John baptize.

[In the Jordan Valley.]

John 3.

22 ^dAfter these things came Jesus and his disciples into the land of Judæa; and there
 23 he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there ⁴was much water there: and they came, and were baptized.
 24 For John was not yet cast into prison.
 25 There arose therefore a questioning on the part of John's disciples with a Jew about
 26 purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all
 27 men come to him. John answered and said, A man can receive nothing, except it
 28 have been given him from heaven. Ye.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *practiseth*.² Or, *convicted*.³ Or, *because*.⁴ Gr. *were many waters*.

John 3.

yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bride- 29 groom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He 30 must increase, but I must decrease.

He that cometh from above is above all: 31 he that is of the earth is of the earth, and of the earth he speaketh: ' he that cometh from heaven is above all. What he hath 32 seen and heard, of that he beareth witness; and no man receiveth his witness. He that 33 hath received his witness hath set his seal to *this*, that God is true. For he whom 34 God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given 35 all things into his hand. He that believeth 36 on the Son hath eternal life; but he that ²obeyeth not the Son shall not see life, but the wrath of God abideth on him.

§ 23. The Woman of Samaria.

John 4.

^d When therefore the Lord knew how 1 that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, 2 but his disciples), he left Judæa, and departed again into Galilee. And he must 4 needs pass through Samaria. So he com- 5 eth to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's ³well was there. 6 Jesus therefore, being wearied with his journey, sat ⁴thus by the ³well. It was

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

² Or, *believeth not.*

³ Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

⁴ Or, *as he was.*

John 4.

7 about the sixth hour. There cometh a
 woman of Samaria to draw water: Jesus
 8 saith unto her, Give me to drink. For his
 disciples were gone away into the city to
 9 buy food. The Samaritan woman there-
 fore saith unto him, How is it that thou,
 being a Jew, asketh drink of me, who am a
 Samaritan woman? (¹ For Jews have no
 10 dealings with Samaritans.) Jesus answered
 and said unto her, If thou knewest the
 gift of God, and who it is that saith to thee,
 Give me to drink; thou wouldest have
 asked of him, and he would have given thee
 11 living water. The woman saith unto him,
⁵ Sir, thou hast nothing to draw with, and
 the well is deep: from whence then hast
 12 thou that living water? Art thou greater
 than our father Jacob, who gave us the
 well, and drank thereof himself, and his
 13 sons, and his cattle? Jesus answered and
 said unto her, Every one that drinketh of
 14 this water shall thirst again: but whoso-
 ever drinketh of the water that I shall give
 him shall never thirst; but the water that
 I shall give him shall become in him a well
 15 of water springing up unto eternal life. The
 woman saith unto him, ² Sir, give me this
 water, that I thirst not, neither come all
 16 the way hither to draw. Jesus saith unto
 her, Go, call thy husband, and come hither.
 17 The woman answered and said unto him,
 I have no husband. Jesus saith unto her,
 18 Thou saidst well, I have no husband: for
 thou hast had five husbands; and he whom
 thou now hast is not thy husband: this hast
 19 thou said truly. The woman saith unto
 him, ² Sir, I perceive that thou art a proph-
 20 et. Our fathers worshipped in this moun-
 tain; and ye say, that in Jerusalem is the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *For Jews have no dealings with Samaritans.*

² Or. *Lord.*

John 4.

place where men ought to worship. Jesus 21
saith unto her, Woman, believe me, the
hour cometh, when neither in this moun-
tain, nor in Jerusalem, shall ye worship the
Father. Ye worship that which ye know 22
not: we worship that which we know: for
salvation is from the Jews. But the hour 23
cometh, and now is, when the true wor-
shippers shall worship the Father in spirit
and truth: ¹for such doth the Father seek
to be his worshippers. ²God is a Spirit: 24
and they that worship him must worship in
spirit and truth. The woman saith unto 25
him, I know that Messiah cometh (who is
called Christ): when he is come, he will de-
clare unto us all things. Jesus saith unto 26
her, I that speak unto thee am *he*.

And upon this came his disciples; and 27
they marvelled that he was speaking with
a woman; yet no man said, What seekest
thou? or, Why speakest thou with her? So 28
the woman left her waterpot, and went
away into the city, and saith to the men,
Come, see a man, who told me all things 29
that *ever* I did: can this be the Christ?
They went out of the city, and were com- 30
ing to him. In the mean while the disci- 31
ples prayed him, saying, Rabbi, eat. But 32
he said unto them, I have meat to eat that
ye know not. The disciples therefore said 33
one to another, Hath any man brought
him *ought* to eat? Jesus saith unto them, 34
My meat is to do the will of him that sent
me, and to accomplish his work. Say not 35
ye, There are yet four months, and *then*
cometh the harvest? behold, I say unto you,
Lift up your eyes, and look on the fields,
that they are ³white already unto harvest.
He that reapeth receiveth wages, and 36

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *for such the Father also seeketh.*

² Or, *God is spirit.*

³ Or, *white unto harvest. Already he that reapeth &c.*

John 4.

gathereth fruit unto life eternal; that he
 that soweth and he that reapeth may re-
 37 joice together. For herein is the saying
 true, One soweth, and another reapeth.
 38 I sent you to reap that whereon ye have
 not laboured: others have laboured, and
 ye are entered into their labour.
 39 And from that city many of the Samari-
 tans believed on him because of the word
 of the woman, who testified, He told me all
 40 things that *ever* I did. So when the Sa-
 maritans came unto him, they besought him
 to abide with them: and he abode there
 41 two days. And many more believed be-
 42 cause of his word; and they said to the
 woman, Now we believe, not because of
 thy speaking: for we have heard for our-
 selves, and know that this is indeed the
 Saviour of the world.

§ 24. Preaching in Galilee.

John 4.

43 ^d And after the two days he went forth
 44 from thence into Galilee. For Jesus him-
 self testified, that a prophet hath no honour
 45 in his own country. So when he came in-
 to Galilee, the Galilæans received him,
 having seen all the things that he did in
 Jerusalem at the feast: for they also went
 unto the feast. ^cAnd a fame went out con-
 cerning him through all the region round
 about; and he taught in their synagogues
 being glorified of all; ^b preaching the gos-
 pel of God, and saying, The time is ful-
 filled, and the kingdom of God is at hand;
 repent ye, and believe in the gospel.

§ 25. The Nobleman's Son.

[At Cana.]

John 4.

46 ^d He came therefore again unto Cana of
 Galilee, where he made the water wine.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

John 4.

And there was a certain ¹ nobleman, whose son was sick at Capernaum. When he 47 heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Ex- 48 cept ye see signs and wonders, ye will in no wise believe. The ¹nobleman saith unto him, ² Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son 50 liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his ³ser- 51 vants met him, saying, that his son lived. So he inquired of them the hour when he 52 began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it* 53 *was* at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the 54 second sign that Jesus did, having come out of Judæa into Galilee.

§ 26. Rejection at Nazareth.

Luke 4.

^c And he came to Nazareth, where he had 16 been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And 17 there was delivered unto him ⁴the book of the prophet Isaiah. And he opened the ⁵book, and found the place where it was written,

The Spirit of the Lord is upon me, 18

⁶ Because he anointed me to preach

⁷ good tidings to the poor:

He hath sent me to proclaim release to the captives,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *king's officer*.

² Gr. *Lord*.

³ Or, *bond-servants*.

⁴ Or, *a roll*.

⁵ Or, *roll*.

⁶ Or, *Wherefore*.

⁷ Or, *the gospel*.

Luke 4.

- And recovering of sight to the blind,
 To set at liberty them that are bruised,
 19 To proclaim the acceptable year of
 the Lord.
- 20 And he closed the ¹book, and gave it back
 to the attendant, and sat down: and the
 eyes of all in the synagogue were fastened
 21 on him. And he began to say unto them,
 To-day hath this scripture been fulfilled in
 22 your ears. And all bare him witness, and
 wondered at the words of grace which
 proceeded out of his mouth: and they said,
 23 Is not this Joseph's son? And he said
 unto them, Doubtless ye will say unto me
 this parable, Physician, heal thyself: what-
 soever we have heard done at Capernaum,
 24 do also here in thine own country. And
 he said, Verily I say unto you, No
 prophet is acceptable in his own coun-
 25 try. But of a truth I say unto you,
 There were many widows in Israel in the
 days of Elijah, when the heaven was shut
 up three years and six months, when there
 26 came a great famine over all the land; and
 unto none of them was Elijah sent, but
 only to ²Zarephath, in the land of Sidon,
 27 unto a woman that was a widow. And
 there were many lepers in Israel in the
 time of Elisha the prophet; and none of
 them was cleansed, but only Naaman the
 28 Syrian. And they were all filled with
 wrath in the synagogue, as they heard
 29 these things; and they rose up, and cast
 him forth out of the city, and led him unto
 the brow of the hill whereon their city
 was built, that they might throw him down
 30 headlong. But he passing through the
 midst of them went his way.
- 13 **Matthew 4.** ^a And leaving Nazareth, he came
 and dwelt in Capernaum, ^c a city of Gali-

KEY.--^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *roll*.

² Gr. *Sarepta*,

Matthew 4.

lee, ^a which is by the sea, in the borders of 14
Zebulun and Naphtali: that it might be
fulfilled which was spoken through Isaiah
the prophet, saying,

The land of Zebulun and the land of 15

Naphtali,

¹ Toward the sea, beyond Jordan,

Galilee of the ² Gentiles,

The people that sat in darkness 16

Saw a great light,

And to them that sat in the region
and shadow of death,

To them did light spring up.

§ 27. Catching Fish and Fishermen.

[Near Capernaum.]

Luke 5.

^c Now it came to pass, while the multitude 1
pressed upon him and heard the word of
God, that he was standing by the lake of
Gennesaret; and he saw two boats stand- 2
ing by the lake: but the fishermen had
gone out of them, and were washing their
nets. And he entered into one of the boats, 3
which was Simon's, and asked him to put
out a little from the land. And he sat
down and taught the multitudes out of the
boat. And when he had left speaking, he 4
said unto Simon, Put out into the deep,
and let down your nets for a draught. And 5
Simon answered and said, Master, we
toiled all night, and took nothing: but at
thy word I will let down the nets. And 6
when they had this done, they inclosed a
great multitude of fishes; and their nets
were breaking; and they beckoned unto 7
their partners in the other boat, that they
should come and help them. And they
came, and filled both the boats, so that
they began to sink. But Simon Peter, 8

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *The way of the sea.*

² Gr. *nations*: and so elsewhere.

Luke 5.

when he saw it, fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of

Mark 1. the fishes which they had taken.

17 ^b And Jesus said unto them, Come ye after me, and I will make you to become
18 fishers of men. And straightway they
19 left the nets, and followed him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also
20 were in the boat mending the nets. And straightway he called them : and ^c when they had brought their boats to land ^b they left their father Zebedee in the boat with the hired servants, and went after him.

§ 28. Miracles at Capernaum.

Mark 1.

21 ^b And they go into Capernaum ; and straightway on the sabbath day he entered
22 into the synagogue and taught. And they were astonished at his teaching : for he taught them as having authority, and not as the scribes ; ^c for his word was with au-
23 thority. ^b And straightway there was in their synagogue a man with an unclean spirit ^{*}[or] ^c demon ; ^b and he cried out,
24 ^c with a loud voice, ^b saying, ^c Ah ! ^b what have we to do with thee, thou Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the Holy One
25 of God. And Jesus rebuked ¹ him, saying, Hold thy peace, and come out of him.
26 And the unclean spirit, ^c when he had thrown him down in the midst, ^b ² tearing him and crying with a loud voice, came
27 out of him. And they were all amazed, in-
somuch that they questioned among themselves, saying, What is this ^c word ?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *it*.

² Or, *convulsing*.

* A word inserted by the compiler.

Mark 1.

^b a new teaching ! with authority ^c and power
^b he commandeth even the unclean spirits,
 and they obey him. And the report of ²⁸
 him went out straightway everywhere into
 all the region of Galilee round about.

And straightway, ¹ when they were come ²⁹
 out of the synagogue, they came into the
 house of Simon and Andrew, with James
 and John. Now Simon's wife's mother lay ³⁰
 sick of a ^c great ^b fever; and straightway they
 tell him of her : and he came and took her ³¹
 by the hand, ^c and stood over her, and re-
 buked the fever, ^b and raised her up ; and
 the fever left her, and she ministered unto
 them.

And at even, when the sun did set, they ³²
 brought unto him all that were sick, and
 them that were ² possessed with demons.
 And all the city was gathered together at ³³
 the door. And he healed many that were ³⁴
 sick with divers diseases, ^c and he laid his
 hands on every one of them and he healed
 them, ^b and cast out many demons ^a with a
 word ; ^b and he suffered not the demons to
 speak, because they knew him ³ ^c that he
 was the Christ.

^b And in the morning, a great while be- ³⁵
 fore day, he rose up and went out, and
 departed into a desert place, and there ³⁶
 prayed. And Simon and they that were
 with him followed after him ; and they ³⁷
 found him, and say unto him, All are seek-
 ing thee. ^c And the multitudes sought
 after him, and came unto him, and would
 have stayed him, that he should not go
 from them. ^b And he saith unto them, Let ³⁸
 us go elsewhere into the next towns, that
 I may preach ^c the good tidings of the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *when he was come out of the synagogue, he came &c.*

² Or, *demoniacs.*

³ Many ancient authorities add *to be Christ,*

Mark 1.

kingdom of God ^bthere also ; for to this end came I forth.

§ 29. The Growing Fame of Jesus.

Matthew 4.

23 And ¹Jesus went about in all Galilee, teaching in their synagogues, and preaching the ²gospel of the kingdom, and healing all manner of disease and all manner of
24 sickness among the people. And the report of him went forth into all Syria : and they brought unto him all that were sick, holden with divers diseases and torments, ³possessed with demons, and epileptic, and
25 palsied ; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond Jordan.

§ 30. The Sermon on the Mount.*

[Probably the "Horns of Hattin," about seven miles from Capernaum.]

Matthew 5.

1 ^a And seeing the multitudes, he went up into the mountain : and when he had sat.
2 down, his disciples came unto him : and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit : for theirs is the kingdom of heaven.
4 ⁴ Blessed are they that mourn : for they shall be comforted.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *he*.

² Or, *good tidings* : and so elsewhere.

³ Or, *demoniacs*.

⁴ Some ancient authorities transpose ver. 4 and 5.

* Most harmonists treat the Sermon on the Mount as identical with the discourse of Luke 6. Several of weight, however, as Greswell, Doddridge, Clark, Alexander, and others, regard them as utterances separated by a considerable interval. We prefer this arrangement not only because of the strong arguments by which it is supported, but also because it leaves unchanged the familiar beauty of this marvellous passage. "The Sermon on the Plain" (§ 42) is a noble but much briefer discourse.

Matthew 5.

Blessed are the meek: for they shall inherit the earth. 5

Blessed are they that hunger and thirst after righteousness: for they shall be filled. 6

Blessed are the merciful: for they shall obtain mercy. 7

Blessed are the pure in heart: for they shall see God. 8

Blessed are the peacemakers: for they shall be called sons of God. 9

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. 10 11 12

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. 13 14 15 16

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the 17 18 19

Matthew 5.

kingdom of heaven: but whosoever shall do and teach them, he shall be called great
20 in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the
22 judgment: but I say unto you, that every one who is angry with his brother¹ shall be in danger of the judgement; and whosoever shall say to his brother, ²Raca, shall be in danger of the council; and whosoever shall say, ³Thou fool, shall be in dan-
23 ger⁴ of the ⁵hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught
24 against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and
25 offer thy gift. Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge⁶ deliver thee to the officer, and thou be cast into
26 prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

27 Ye have heard that it was said, Thou
28 shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed
29 adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities insert *without cause*.

² An expression of contempt.

³ Or, *Moreh*, a Hebrew expression of condemnation.

⁴ Gr. *unto* or *into*.

⁵ Gr. *Gehenna of fire*.

⁶ Some ancient authorities omit *deliver thee*.

Matthew 5.

is profitable for thee that one of thy members should perish, and not thy whole body be cast into ¹hell. And if thy right 30 hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into ¹hell. It was said also, Whosoever shall 31 put away his wife, let him give her a writing of divorcement: but I say unto you, 32 that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to 33 them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not 34 at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is 35 the footstool of his feet; nor ²by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for 36 thou canst not make one hair white or black. ³But let your speech be, Yea, yea; 37 Nay, nay: and whatsoever is more than these is of ⁴the evil *one*.

Ye have heard that it was said, An eye 38 for an eye, and a tooth for a tooth: but I 39 say unto you, Resist not ⁴him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if 40 any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall ⁵compel thee 41 to go one mile, go with him twain. Give 42 to him that asketh thee, and from him that would borrow of thee turn not thou away.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *Gehenna*.

² Or, *toward*

³ Some ancient authorities read *But your speech shall be*.

⁴ Or, *evil*.

⁵ Gr. *impress*.

Matthew 5.

43 Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine
44 enemy: but I say unto you, Love your enemies, and pray for them that persecute
45 you; that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the ¹publicans the
47 same? And if ye salute your brethren only, what do ye more *than others*? do not
48 even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

Matthew 6.

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men Verily I say unto you, They have received
3 their reward. But when thou doest alms, let not thy left hand know what thy right
4 hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have
6 received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7 And in praying use not vain repetitions, as

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ That is, *collectors or renters of Roman taxes*: and so elsewhere.

Matthew 6.

the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for ⁸ your Father knoweth what things ye have need of, before ye ask him. After ⁹ this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy ¹⁰ will be done, as in heaven, so on earth. Give us this day ² our daily bread. And ¹¹ forgive us our debts, as we also have for- ¹² given our debtors. And bring us not into ¹³ temptation, but deliver us from ³ the evil one.⁴ For if ye forgive men their tres- ¹⁴ passes, your heavenly Father will also forgive you. But if ye forgive not men ¹⁵ their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the ¹⁶ hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But ¹⁷ thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen ¹⁸ of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon ¹⁹ the earth, where moth and rust doth consume, and where thieves ⁵ break through and steal: but lay up for yourselves ²⁰ treasures in heaven, where neither moth nor rust doth consume, and where thieves do not ⁶ break through nor steal: for where ²¹ thy treasure is, there will thy heart be also.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *God your Father*.

² Gr. *our bread for the coming day*, or, *our needful bread*.

³ Or, *evil*

⁴ Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, forever. Amen*.

⁵ Gr. *dig through*.

Matthew 6.

- 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body
 23 shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!
 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mam-
 25 mon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the
 26 raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of
 27 much more value than they? And which of you by being anxious can add one cubit
 28 unto ¹ the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow;
 29 they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more
 31 *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Where-
 32 withal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye
 33 have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto
 34 you. Be not therefore anxious for the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *his stature*.

Matthew 6.

morrow : for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Matthew 7.

Judge not, that ye be not judged. For ¹ with what judgement ye judge, ye shall be judged : and with what measure ye mete, ² it shall be measured unto you. And why ³ beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt ⁴ thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypo- ⁵ crite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the ⁶ dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, ⁷ and ye shall find; knock, and it shall be opened unto you : for every one that asketh ⁸ receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his ⁹ son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will ¹⁰ give him a serpent? If ye then, being ¹¹ evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? All things there- ¹² fore whatsoever ye would that men should do unto you, even so do ye also unto them : for this is the law and the prophets.

Enter ye in by the narrow gate: for ¹³ wide ¹ is the gate, and broad is the way, that leadeth to destruction, and many are

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *is the gate*.

Matthew 7.

14 they that enter in thereby. ¹For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

15 Beware of false prophets, that come to you in sheep's clothing, but inwardly are

16 ravening wolves. By their fruits ye shall know them. Do *men* gather grapes of

17 thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good

19 fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the

20 fire. Therefore by their fruits ye shall

21 know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the

22 will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do

23 many² mighty works? And then will I profess unto them, I never knew you: depart

24 from me, ye that work iniquity. Every one therefore who heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon

25 the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was

26 founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the

27 sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *How narrow is the gate,*
 &c.

² Gr. *powers*.

Matthew 6.

And it came to pass, when Jesus ended 28 these words, the multitudes were astonished at his teaching: for he taught them 29 as *one* having authority, and not as their scribes.

Matthew 8.

And when he was come down from the 1 mountain, great multitudes followed him.

§ 31. A Leper Cleansed.

[An unnamed city of Galilee.]

Mark 1.

^bAnd ^cwhile he was in one of the cities 40
^bthere cometh to him a leper, ^cfull of leprosy, ^bbeseeching him, ¹and kneeling down* to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he 41 stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean. 42 And he ²strictly charged him, and straight- 43 way sent him out, and saith unto him, See 44 thou say nothing to any man: but go, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But 45 he went out, and began to publish it much, and ^cso much the more went abroad the report concerning the matter; and great multitudes came together to hear him and to be healed of their infirmities; ^binsomuch that ³Jesus could no more openly enter into ⁴a

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *and kneeling down to him*.

² Or, *sternly*

⁴ Or, *the city*.

³ Gr. *he*.

* Matthew says, "worshipped him," and Luke, "he fell on his face." These are fair specimens of minute verbal differences frequently found in parallel accounts. It was not impossible for the man to prostrate himself, and then rise on his knees to prefer his petition, while both are postures of worship.

Mark 1.

city, but was without in desert places:
and they came to him from every quarter.
° But he withdrew himself in the deserts,
and prayed.

§ 32. A Palsied Man Healed.

[Capernaum.]

Mark 2.

1 ^b And when he entered again into Capernaum after some days, it was noised that
2 he was ¹ in the house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word unto them. ° And there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee, and Judea, and Jerusalem; and the power of
3 the Lord was with him to heal. ^b And they come, bringing unto him a man sick of
4 the palsy, borne of four. And when they could not ² come nigh unto him for the crowd, they ° went up to the housetop and ^b uncovered the roof where he was: and when they had broken it up, they let down
° through the tiles ^b the ³ bed whereon the
5 sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy,
6 'Son, thy sins are forgiven ° thee. ^b But there were certain of the scribes ° and Pharisees ^b sitting there, and reasoning in their hearts,
7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one,
8 *even* God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9 Whether is easier, to say to the sick of the palsy, Thy sins are forgiven. or to say,

KEY. —^a Matthew, ^b Mark, ° Luke, ^d John.

¹ Or, *at home*

² Many ancient authorities read *bring him unto him*

³ Or, *pallet*

⁴ Gr. *Child*.

Mark 2.

Arise, and take up thy ¹bed, and walk?
 But that ye may know that the Son of man ¹⁰
 hath authority on earth to forgive sins (he
 saith to the sick of the palsy), I say unto ¹¹
 thee, Arise, take up thy ¹bed, and go ^cim-
 mediately ^bunto thy house. And he arose, ¹²
 and straightway took up the ¹bed, and
 went forth before them all; insomuch that
 they were all amazed, and glorified God,
^a who had given such authority unto men,
^b saying, We never saw it on this fashion;
^c and they were filled with fear, saying, We
 have seen strange things to day.

§ 33. Call of Levi.

[Capernaum.]

Mark 2.

^b And ^aas Jesus passed by from thence ¹³
 he went forth again by the sea side; and
 all the multitude resorted unto him, and
 he taught them. And as he passed by, he ¹⁴
 saw Levi* the *son* of Alphæus sitting at
 the place of toll, and he saith unto him,
 Follow me. And he arose, ^cforsook all,
^b and followed him. ^cAnd Levi made him ¹⁵
 a great feast in his house: and there was a
 great multitude of publicans and of others
 that were sitting at meat with them, ^b for
 there were many, and they followed him
 And the scribes ² of the Pharisees, when ¹⁶
 they saw that he was eating with the sin-
 ners and publicans, said unto his disciples,
³ He eateth ⁴ and drinketh with publicans
 and sinners. And when Jesus heard it, he ¹⁷
 saith unto them, They that are ⁵ whole have

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John¹ Or, *pallet*.² Some ancient authorities read *and the Pharisees*³ Or, How is it *that he eateth . . . sinners?*⁴ Some ancient authorities omit *and drinketh*⁵ Gr. *strong** In Matthew this name is given as *Matthew* Two names for one person were not uncommon.

Mark 2.

no need of a physician, but they that are sick: ^a But go ye and learn what this meaneth, I desire mercy, and not sacrifice; ^b I came not to call the righteous, but sinners ^c to repentance.

§ 34. Dispute about Fasting.

[Capernaum.]

Mark 2.

18 ^b And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast ^c often and make
19 supplications, ^b but thy disciples fast not? And Jesus said unto them, Can the sons of the bride-chamber fast, *[and] ^a mourn ^b while the bridegroom is with them? as long as they have the bridegroom with
20 them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they
21 fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made: ^c also the piece from the new will
22 not agree with the old. ^b And no man putteth new wine into old ¹ wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins. ^c And no man having drunk old wine desireth new: for he saith, the old is good.

§ 35. Jairus.

[Capernaum.]

Mark 5.

22 ^b And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and be-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ That is *skins used as bottles*.^{*} A word inserted by the compile

Mark 5.

seecheth him much, ^cto come into his house ; for he had an only daughter about twelve years of age, and she lay a dying ; ^bsaying, My little daughter is at the point of death : *I pray thee*, that thou come and lay thy hands on her, that she may be ¹made whole, and live. And he ^aarose, and ^bwent with him, ^aand so did his disciples ; ^band a great multitude followed him, and they thronged him.

And a woman, who had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched ^cthe border of ^bhis garment. For she said, ^awith in herself, ^bIf I touch but his garments, I shall be ¹made whole. And straightway the fountain of her blood was dried up ; and she felt in her body that she was healed of her ²plague. And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said, Who touched my garments ? ^cAnd when all denied, Peter said, and they that were with him, ^bThou seest the multitude thronging thee, and sayest thou, Who touched me ? ^cBut Jesus said, Some one did touch me : for I perceived that power had gone forth from me. ^bAnd he looked round about to see her that had done this thing. But the woman ^csaw she was not hid ; ^bfearing and trembling, knowing what had been done to her, ^{*}[she] came and fell down before him, and ^cdeclared in the presence of all the people for what cause she touched him

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *saved*.

² Gr. *scourge*.

* A word inserted by the compiler.

Mark 5.

- and how she was healed immediately.
- 34 ^b And he said unto her, Daughter, ^c be of good cheer; ^b thy faith hath ¹ made thee whole; go in peace, and be whole of thy ² plague. ^c And the woman was made whole from that hour.
- 35 ^b While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou
- 36 the ³ Master any further? But Jesus, ⁴ not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe, ^c and she shall be made whole. ^b And he suffered no man to follow with him, save Peter, and James, and John the
- 38 brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, ^a flute-players, ^b and
- 39 *many* weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? ^a give place; ^b the child is not dead, but
- 40 sleepeth. And they laughed him to scorn, ^c knowing that she was dead. ^b But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in
- 41 where the child was. And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise. ^c And her spirit
- 42 returned. ^b And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed
- 43 straightway with a great amazement. And he charged them much that no man should know this: and he commanded that *something* should be given her to eat. ^a And the fame hereof went forth into all that land.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *saved thee*.

² Or, *scourge*.

³ Or, *Teacher*.

⁴ Or, *overhearing*.

§ 36. Two Blind Men.

[Capernaum.]

Matthew 9.

^a And as Jesus passed by from thence, two 27
 blind men followed him, crying out, and
 saying, Have mercy on us, thou son of
 David. And when he was come into the 28
 house, the blind men came to him: and
 Jesus saith unto them, Believe ye that I
 am able to do this? They say unto him,
 Yea, Lord. Then touched he their eyes, 29
 saying, According to your faith be it done
 unto you. And their eyes were opened. 30
 And Jesus ¹ strictly charged them, saying,
 See that no man know it. But they went 31
 forth, and spread abroad his fame in all
 that land.

And as they went forth, behold, there 32
 was brought to him a dumb man possessed
 with a demon. And when the demon was 33
 cast out, the dumb man spake: and the
 multitudes marvelled, saying, It was never
 so seen in Israel. But the Pharisees said, 34
² By the prince of the demons casteth he
 out demons.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *sternly*.² Or, *In*.

PERIOD III.

Second Year of Public Ministry.

[From Second to Third Passover—one year.]

§ 37. Pool of Bethesda.

[At Jerusalem.]

John 5.

- 1 ^dAfter these things there was ¹ a feast of the Jews ; and Jesus went up to Jerusalem.
2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew
3 ² Bethesda, having five porches. In these lay a multitude of them that were sick,
5 blind, halt, withered ³. And a certain man was there, who had been thirty and eight
6 years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him,
7 Wouldst thou be made whole? The sick man answered him, ⁴ Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another
8 steppeth down before me. Jesus saith unto him, Arise, take up thy ⁵ bed, and
9 walk. And straightway the man was made whole, and took up his ⁵ bed and walked.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *the feast*.

² Some ancient authorities read *Bethsaida*, others, *Beth-zatha*.

³ Many ancient authorities insert, wholly or in part, *waiting for the moving of the water* : ⁴ *for an angel of the Lord went down at certain seasons into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden*.

⁴ Or, *Lord*.

⁵ Or, *pallet*.

John 5.

Now it was the sabbath on that day. So 10
 the Jews said unto him that was cured, It
 is the sabbath, and it is not lawful for thee
 to take up thy ¹bed. But he answered 11
 them, He that made me whole, the same
 said unto me, Take up thy ¹bed, and walk.
 They asked him, Who is the man that said 12
 unto thee, Take up *thy* ¹bed, and walk?
 But he that was healed knew not who it 13
 was: for Jesus had conveyed himself away,
 a multitude being in the place. After- 14
 ward Jesus findeth him in the temple, and
 said unto him, Behold, thou art made
 whole: sin no more, lest a worse thing be-
 fall thee. The man went away, and told 15
 the Jews that it was Jesus who had made
 him whole. And for this cause did the 16
 Jews persecute Jesus, because he did these
 things on the sabbath. But Jesus answered 17
 them, My father worketh even until now,
 and I work. For this cause therefore the 18
 Jews sought the more to kill him, because
 he not only brake the sabbath, but also
 called God his own Father, making him-
 self equal with God.

§ 38. Discourse about the Father.

[At Jerusalem.]

John 5.

^a Jesus therefore answered and said unto 19
 them,

Verily, verily, I say unto you, The Son
 can do nothing of himself, but what he
 seeth the Father doing: for what things
 soever he doeth, these the Son also doeth
 in like manner. For the Father loveth the 20
 Son, and sheweth him all things that him-
 self doeth: and greater works than these
 will he shew him, that ye may marvel.
 For as the Father raiseth the dead and 21
 quickeneth them, even so the Son also

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *pallet*.

John 5.

22 quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they
 23 honour the Father. He that honoureth not the Son honoureth not the Father that
 24 sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath
 25 passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that
 26 hear shall live. For as the Father hath life in himself, even so gave he to the Son
 27 also to have life in himself: and he gave him authority to execute judgement, because he is a son of man. Marvel not at
 28 this: for the hour cometh, in which all that
 29 are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have ¹ done evil, unto the resurrection of judgement.

30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the
 31 will of him that sent me. If I bear witness
 32 of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth
 33 of me is true. Ye have sent unto John, and he hath borne witness unto the truth.
 34 But the witness which I receive is not from man: howbeit I say these things, that
 35 ye may be saved. He was the lamp that burneth and shineth: and ye were willing
 36 to rejoice for a season in his light. But the witness which I have is greater than

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *practised*.

John 5.

that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the 37 Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have 38 not his word abiding in you: for whom he sent, him ye believe not. 'Ye search the 39 scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not 40 come to me, that ye may have life. I receive not glory from men. But I know 42 you, that ye have not the love of God in yourselves. I am come in my Father's 43 name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive 44 glory one of another, and the glory that cometh from ²the only God ye seek not? 45 Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would 46 believe me; for he wrote of me. But if ye 47 believe not his writings, how shall ye believe my words?

§ 39. Dispute about the Sabbath.

[Journeying toward Galilee.]

Matthew 12.

^aAt that season Jesus went on the sabbath 1 day through the cornfields; and his disciples were an hundred, and began ^bas they went, ^ato pluck ears of corn, and to eat, ^crubbing them in their hands. ^aBut the 2 Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he 3

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.² Or, *Search the scriptures.*² Some ancient authorities read *the only one.*

Matthew 12.

- said unto them, Have ye not read what David did, when he ^b had need and ^a was an hungred, and they that were with him ;
 4 how he entered into the house of God,
^b when Abiathar was high priest, ^a and ¹ did eat the shewbread, which it was not lawful for him to eat, neither for them that were
 5 with him, but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple
 6 profane the sabbath, and are guiltless? But I say unto you, that ² one greater than the
 7 temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. ^b And he said unto them, The sabbath was made for man, and not man for the sabbath : so that the Son of man is lord even of the sabbath.
- 9 ^a And he departed thence, and went into their synagogue ^c on another sabbath and taught : and a man was there and his right hand withered. And the scribes and the Pharisees ^a asked him, saying, Is it lawful to heal on the sabbath day? that they
 11 might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it,
 12 and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
^b But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, ^c Rise up and stand forth in the midst ; and he arose and
 13 stood forth. ^a Then saith he to the man, Stretch forth thy hand. And he stretched

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *they did eat*.

² Gr. *a greater thing*.

Matthew 12.

it forth; and it was restored whole, as the other. But the Pharisees went out, and 14 took counsel ^b with the Herodians ^a against him, how they might destroy him. And 15 Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all, and charged them that they 16 should not make him known: that it might 17 be fulfilled which was spoken through Isaiah the prophet, saying,

Behold, my servant whom I have 18 chosen;

My beloved in whom my soul is well pleased:

I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.

He shall not strive, nor cry aloud; 19
Neither shall any one hear his voice in the streets.

A bruised reed shall he not break, 20
And smoking flax shall he not quench,
Till he send forth judgement unto victory.

And in his name shall the Gentiles 21 hope.

§ 40. Gathering at the Sea.

[The sea of Galilee.]

Mark 3.

^bAnd Jesus with his disciples withdrew 7
to the sea: and a great multitude from Galilee followed: and from Judæa, and 8
from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing 'what great things he did, came unto him. And he 9
spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had 10

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *all the things that he did.*

PLATE III.

FROM CAPERNAUM, THROUGH MANY VILLAGES, TO NAZARETH, AND RETURN.

§§ 52-59.

At or near Capernaum, Jesus chooses his disciples and delivers the Sermon on the Plain, with many other discourses, and performs several miracles (§§ 40-52).

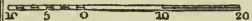
As shown by the blue line Jesus crosses the Sea of Galilee, stilling the tempest on the way, and sends demons into the swine on the eastern coast (§§ 52 and 53). He then revisits Nazareth (§ 54), and afterwards sends forth his disciples (§ 55).

As shown by the red line, Jesus comes to Bethsaida and feeds 5000 (§ 58), walks on the sea (§ 59), and discourses on the bread of life, at Capernaum.

(Opposite page 61.)

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Mark 3.

healed many; insomuch that as many as had ¹plagues ²pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God, And he charged them much that they should not make him known.

§ 41. The Disciples Chosen.

[Near Capernaum.]

Mark 3.

¹³ ^bAnd he goeth up into the mountain, ^cto pray: and he continued all night in prayer unto God. And when it was day, he called his disciples, and he chose from them twelve whom he named apostles, ^bthat they might be with him, and that he might ¹⁵send them forth to preach, and to have ¹⁶authority to cast out demons: and Simon ¹⁷he surnamed Peter; and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which ¹⁸is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the ³Cananæan, ¹⁹and Judas Iscariot, who also betrayed him; ¹⁷ **Luke 6.** ^cand he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him; for power came forth from him, and healed *them* all.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *scourges*.² Gr. *fell*.³ Or, *Zealot*.

§ 42. Sermon on the Plain.*

[Near Capernaum.]

Luke 6.

And he lifted up his eyes on his disci- 20
 ples, and said, Blessed *are* ye poor: for
 yours is the kingdom of God. Blessed *are* 21
 ye that hunger now: for ye shall be filled.
 Blessed *are* ye that weep now: for ye shall
 laugh. Blessed are ye, when man shall 22
 hate you, and when they shall separate
 you *from their company*, and reproach you,
 and cast out your name as evil, for the Son
 of man's sake. Rejoice in that day, and 23
 leap *for joy*: for behold, your reward is
 great in heaven: for in the same manner
 did their fathers unto the prophets. But 24
 woe unto you that are rich! for ye have re-
 ceived your consolation. Woe unto you, 25
 ye that are full now! for ye shall hunger.
 Woe *unto you*, ye that laugh now! for ye
 shall mourn and weep. Woe *unto you*, 26
 when all men shall speak well of you! for
 in the same manner did their fathers to the
 false prophets.

But I say unto you who hear, Love 27
 your enemies, do good to them that hate
 you, bless them that curse you, pray for 28
 them that despitefully use you. To him 29
 that smiteth thee on the *one* cheek offer also
 the other; and from him that taketh away
 thy cloke withhold not thy coat also. Give 30
 to every one that asketh thee; and of him
 that taketh away thy goods ask them not
 again. And as ye would that men should 31
 do to you, do ye also to them likewise.
 And if ye love them that love you, what 32

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* This discourse, though so much shorter, is very similar
 in general character to the Sermon on the Mount. But it
 was spoken in a level place (v. 17); the beatitudes are in the
 second person, and are followed by corresponding woes;
 and Matthew puts the list of the twelve disciples and their
 commission apparently long after the Sermon on the Mount.
 The arrangement here given seems more easy and natural.

Luke 6.

thank have ye? for even sinners love those
 33 that love them. And if ye do good to
 them that do good to you, what thank
 have ye? for even sinners do the same.
 34 And if ye lend to them of whom ye hope
 to receive, what thank have ye? even sin-
 ners lend to sinners, to receive again as
 35 much. But love your enemies, and do
them good, and lend, 'never despairing
 and your reward shall be great, and ye
 shall be sons of the Most High: for he is
 36 kind toward the unthankful and evil. Be
 ye merciful, even as your father is merci-
 37 ful. And judge not, and ye shall not be
 judged: and condemn not, and ye shall
 not be condemned: release, and ye shall
 38 be released: give, and it shall be given
 unto you: good measure, pressed down,
 shaken together, running over, shall they
 give into your bosom. For with what
 measure ye mete it shall be measured to
 you again.

39 And he spake also a parable unto them,
 Can the blind guide the blind? shall they
 40 not both fall into a pit? The disciple is
 not above his² master: but every one when
 he is perfected shall be as his² master.
 41 And why beholdest thou the mote that is
 in thy brother's eye, but considerest not
 42 the beam that is in thine own eye? Or
 how canst thou say to thy brother,
 Brother, let me cast out the mote that is
 in thine eye, when thou thyself beholdest
 not the beam that is in thine own eye?
 Thou hypocrite, cast out first the beam out
 of thine own eye, and then shalt thou see
 clearly to cast out the mote that is in thy
 43 brother's eye. For there is no good tree
 that bringeth forth corrupt fruit; nor
 again a corrupt tree that bringeth forth

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *despairing of no man*.

² Or, *teacher*.

Luke 6.

good fruit. For each tree is known by its 44
own fruit. For of thorns men do not
gather figs, nor of a bramble bush gather
they grapes. The good man out of the 45
good treasure of his heart bringeth forth
that which is good; and the evil *man* out
of the evil *treasure* bringeth forth that
which is evil: for out of the abundance of
the heart his mouth speaketh.

And why call ye me, Lord, Lord, and 46
do not the things which I say? Every 47
one that cometh unto me, and heareth my
words, and doeth them, I will shew you
to whom he is like: he is like a man build- 48
ing a house, who digged and went deep,
and laid a foundation upon the rock: and
when a flood arose, the stream brake
against that house, and could not shake
it: ¹because it had been well builded.
But he that heareth, and doeth not, is like 49
a man that built a house upon the earth
without a foundation; against which the
stream brake, and straightway it fell in;
and the ruin of that house was great.

§ 43. The Centurion's Servant.*

[Capernaum.]

Luke 7.

^cAfter he had ended all his sayings in the 1
ears of the people, he entered into Capernaum.

And a certain centurion's ²servant, who 2
was ³dear unto him, was sick ^aof the palsy,
grievously tormented, ^cand at the point of
death. And when he heard concerning 3
Jesus, he sent unto him elders of the Jews,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *for it had been founded upon the rock.*

² Gr. *bondservant.*

³ Or, *precious to him.* Or, *honourable with him.*

* In Matthew, the Centurion is represented as himself coming to Jesus. This may be explained on the legal principle that what a man does or says by his agents he does or says himself.

Luke 7.

- asking him that he would come and save
 4 his ¹servant. And they, when they came
 to Jesus, besought him earnestly, saying,
 He is worthy that thou shouldest do this
 5 for him: for he loveth our nation, and
 6 himself built us our synagogue. And
 Jesus went with them. And when he was
 now not far from the house, the centurion
 sent friends to him, saying unto him, Lord,
 trouble not thyself: for I am not ²worthy
 that thou shouldest come under my roof:
 7 wherefore neither thought I myself worthy
 to come unto thee: but ³say the word, and
 8 my ⁴servant shall be healed. For I also
 am a man set under authority, having
 under myself soldiers: and I say to this
 one, Go, and he goeth; and to another,
 Come, and he cometh; and to my ¹ser-
 9 vant, Do this, and he doeth it. And when
 Jesus heard these things, he marvelied at
 him, and turned and said unto the multi-
 tude that followed him, I say unto you, I
 have not found so great faith, no, not in
 11 Matthew 8. Israel. ^aAnd I say unto you,
 that many shall come from the east and the
 west, and shall ⁵sit down with Abraham,
 and Isaac, and Jacob, in the kingdom of
 12 heaven: but the sons of the kingdom shall
 be cast forth into the outer darkness: there
 shall be the weeping and gnashing of teeth.
 13 And Jesus said unto the centurion, Go
 thy way; as thou hast believed, so be it
 done unto thee. And the ¹servant was
 healed in that hour.

§ 44. The Widow's Son.

[Near Nain.]

Luke 7.

- 11 ^cAnd it came to pass ^esoon afterwards,
 that he went to a city called Nain; and his

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservant*.

² Gr. *sufficient*.

³ Gr. *say with a word*.

⁴ Or, *boy*.

⁵ Gr. *recline*.

⁶ Many ancient authorities read *on the next day*.

Luke 7.

disciples went with him, and a great multitude. Now when he drew near to the 12 gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow : and much people of the city was with her. And 13 when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: 14 and the bearers stood still. And he said, Young man, I say unto thee, Arise. And 15 he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all : and they glori- 16 fied God, saying, A great prophet is arisen among us : and, God hath visited his people. And this report went forth con- 17 cerning him in the whole of Judæa, and all the region round about.

§ 45. John's Questioning.

Luke 7.

^cAnd the disciples of John told him ^ain 18 the prison ^cof all these things. And John 19 calling unto him ¹two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And 20 when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he 21 cured many of diseases and ²plagues and evil spirits ; and on many that were blind he bestowed sight. And he answered and 22 said unto them, Go your way, and tell John what things ye have seen and heard ; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have ³good tidings preached to them. And 23

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John¹ Gr. *certain two*.² Gr. *scourges*.³ Or, *the gospel*.

Luke 7.

blessed is he, whosoever shall find none occasion of stumbling in me.

- 24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed
25 shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings'
26 courts. But what went ye out to see? a prophet? Yea, I say unto you, and much
27 more than a prophet. This is he of whom it is written,

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee.

- 28 ^a Verily, ^c I say unto you, Among them that are born of women there is none ^a arisen ^c greater than John: yet he that is ¹ but little in the kingdom of God is greater than he.

- 12 **Matthew. 11.** ^a And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take
13 it by force. For all the prophets and
14 the law prophesied until John. And if
15 ye are willing to receive ² it, this is Elijah, who is to come. He that hath

Luke 7. ears ³ to hear, let him hear.

- 29 ^a And all the people when they heard, and the publicans, justified God, ⁴ being
30 baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, ⁵ being not
31 baptized of him. Whereunto then shall I liken the men of this generation, and to
32 what are they like? They are like unto

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *lesser*.

² Or, *him*.

³ Some ancient authorities omit *to hear*.

⁴ Or, *having been*.

⁵ Or, *not having been*.

Luke 7.

children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John ³³ the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. The Son of man is come eating ³⁴ and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom ³⁵ 'is justified of all her children, "by her works.

§ 46. Cities Upbraided.

Matthew 11.

^a Then began he to upbraid the cities ²⁰ wherein most of his ² mighty works were done, because they repented not. Woe ²¹ unto thee, Chorazin! woe unto thee, Bethsaida! for if the ² mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I ²² say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Caperna- ²³ um, shalt thou be exalted unto heaven? thou shalt ³ go down unto Hades: for if the ² mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I ²⁴ say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement, than for thee.

§ 47. Privileges of the Lowly.

Matthew 11.

^a At that season Jesus answered and said, ²⁵ I ⁴ thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *was*.

² Gr. *powers*.

³ Many ancient authorities read *be brought down*.

⁴ Or, *praise*.

Matthew 11.

- 26 reveal them unto babes: yea, Father, for
 27 so it was well-pleasing in thy sight. All
 things have been delivered unto me of my
 Father: and no one knoweth the Son, save
 the Father: neither doth any know the
 Father, save the Son, and he to whom-
 soever the Son willeth to reveal *him*.
 28 Come unto me, all ye that labour and are
 heavy laden, and I will give you rest.
 29 Take my yoke upon you, and learn of me;
 for I am meek and lowly in heart: and ye
 30 shall find rest unto your souls. For my
 yoke is easy, and my burden is light.

§ 48. The Pharisee and the Sinful Woman.

Luke 7.

- 36 ^cAnd one of the Pharisees desired him
 that he would eat with him. And he
 entered into the Pharisee's house, and sat
 37 down to meat. And behold, a woman who
 was in the city, a sinner; and when she
 knew that he was sitting at meat in the
 Pharisee's house, she brought ²an alabaster
 38 cruse of ointment, and standing behind at
 his feet, weeping, she began to wet his feet
 with her tears, and wiped them with the
 hair of her head, and ³kissed his feet, and
 39 anointed them with the ointment. Now
 when the Pharisee who had bidden him
 saw it, he spake within himself, saying,
 This man, if he were ⁴a prophet, would
 have perceived who and what manner of
 woman this is that toucheth him, that she
 40 is a sinner. And Jesus answering said
 unto him, Simon, I have somewhat to say
 unto thee. And he saith, ⁵Master, say on.
 41 A certain lender had two debtors: the one

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *that*.² Or, *a flask*.³ Gr. *kissed much*.⁴ Some ancient authorities read *the prophet*.⁵ Or, *Teacher*.

Luke 7.

owed five hundred ¹shillings, and the other fifty. When they had not *wherewith* to 42 pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, 43 to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto 44 Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, 45 since the time I came in, hath not ceased to ²kiss my feet. My head with oil thou 46 didst not anoint: but she hath anointed my feet with ointment. Wherefore I say 47 unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are 48 forgiven. And they that sat at meat with 49 him began to say ³within themselves, Who is this that even forgiveth sins? And he 50 said unto the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon after Luke 8. 1 wards, that he went about through cities and villages, preaching and bringing the ⁴good tidings of the kingdom of God, and with him the twelve, and certain women 2 who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuza Herod's 3 steward, and Susanna, and many others, that ministered unto ⁵them of their substance.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ The word in the Greek denotes a coin worth about eight pence halfpenny.

² Gr. *kiss much*.

³ Or, *among*.

⁴ Or, *gospel*.

⁵ Many ancient authorities read *him*.

§ 49. Blasphemy Reproved.*

[Probably Capernaum.]

Mark 3.

19 ^bAnd he cometh ¹into a house. And the
 20 multitude cometh together again, so that
 21 they could not so much as eat bread. And
 when his friends heard it, they went out to
 lay hold on him : for they said, He is beside
 22 **Matthew 12.** himself. ^aThen was brought
 unto him ²one possessed with a demon, blind
 and dumb : and he healed him, insomuch
 23 that the dumb man spake and saw. And all
 the multitudes were amazed, and said, Can
 24 this be the son of David ? But when the
 Pharisees ^band the scribes which came
 down from Jerusalem, ^aheard it, they said,
 This man doth not cast out demons, but
³by Beelzebub the prince of the demons.
 25 And knowing their thoughts he ^bcalled
 them unto him and ^asaid unto them, ^bin
 parables, How can Satan cast out Satan ?
^aEvery kingdom divided against itself is
 brought to desolation ; and every city or
 house divided against itself shall not
 26 stand : and if Satan casteth out Satan, he
 is divided against himself ; how then shall
 27 his kingdom stand ? And if I ³by Beelze-
 bub cast out demons, ³by whom do your
 sons cast them out ? therefore shall they
 28 be your judges. But if I ³by the Spirit
 of God cast out demons then is the king-
 29 dom of God come upon you. Or how
 can one enter into the house of the strong
man, and spoil his goods, except he first

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *home*.² Or, *a demoniac*.³ Or, *in*.

* Similar to Luke xi. 14-36 (§ 81), but probably not identical. To make this section and the following one refer to the same events that are recorded in Luke throws one third of the gospel of Luke into great chronological confusion. The authority of G. W. Clark is here followed in considering Luke's account as referring to a later discourse ; and generally, where reasons do not seem quite conclusive for interweaving gospel narratives, they have been kept separate. See § 81.

Matthew 12.

bind the strong *man*? and then he will
 spoil his house. He that is not with me 30
 is against me; and he that gathereth not
 with me scattereth. Therefore I say unto 31
 you, Every sin and blasphemy shall be
 forgiven unto men; but the blasphemy
 against the Spirit shall not be forgiven.
 And whosoever shall speak a word against 32
 the Son of man, it shall be forgiven him;
 but whosoever shall speak against the
 Holy Spirit ^b is guilty of an eternal sin:
^a it shall not be forgiven him, neither in this
¹ world, nor in that which is to come;
 (^b because they said, He hath an unclean
 spirit). ^a Either make the tree good, and 33
 its fruit good; or make the tree corrupt,
 and its fruit corrupt: for the tree is
 known by its fruit. Ye offspring of vipers, 34
 how can ye, being evil, speak good things?
 for out of the abundance of the heart the
 mouth speaketh. The good man out of 35
 his good treasure bringeth forth good
 things: and the evil man out of his evil
 treasure bringeth forth evil things. And 36
 I say unto you, that every idle word that
 men shall speak, they shall give account
 thereof in the day of judgement. For by 37
 thy words thou shalt be justified, and by
 thy words thou shalt be condemned.

§ 50. A Sign Asked.

Matthew 12.

Then certain of the scribes and Phari- 38
 sees answered him, saying, ² Master, we
 would see a sign from thee. But he 39
 answered and said unto them, An evil and
 adulterous generation seeketh after a sign;
 and there shall no sign be given to it but
 the sign of Jonah the prophet: for as 40
 Jonah was three days and three nights in

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *age*.² Or, *Teacher*.

Matthew 12.

- the belly of the ¹whale; so shall the Son of man be three days and three nights in
 41 the heart of the earth. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, ²a greater than Jonah
 42 is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ²a greater than
 43 Solomon is here. But the unclean spirit, when ³he is gone out of the man, passeth through waterless places, seeking rest,
 44 and findeth it not. Then ³he saith, I will return into my house whence I came out; and when ³he is come, ³he findeth it
 45 empty, swept, and garnished. Then goeth ³he, and taketh with ⁴himself seven other spirits more evil than ⁴himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.
- 46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him, ^cand they could not come at him for the
 47 crowd. ^{a b}And one said unto him, Behold, thy mother and thy brethren stand with-
 48 out, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my
 49 brethren? And he stretched forth his hand towards his disciples, and said, Be-
 50 hold my mother and my brethren! For whosoever shall ^chear the word of God and ^ado the will of my Father who is in

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *sea-monster*.² Gr. *more than*.³ Or, *it*.⁴ Or, *itself*.⁵ Some ancient authorities omit ver. 47.

Matthew 12.

heaven, he is my brother, and sister, and mother.

§ 51. Parables of the Kingdom of Heaven.

[Seaside near Capernaum.]

Matthew 13.

^a On that day went Jesus out of the house, and sat by the sea side, ^b and again he began to teach. ^a And there were gathered 2 unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake 3 to them many things in parables, saying, Behold, the sower went forth to sow; and 4 as he sowed, some *seeds* fell by the way side, ^c and it was trodden under foot; ^a and the birds ^c of the heaven ^a came and devoured them: and others fell upon the 5 rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were 6 scorched; and because they had no root, ^c and had no moisture, ^a they withered away. And others fell upon the thorns; and the 7 thorns grew up, and choked them, ^b and [they]* yielded no fruit: and others fell 8 upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears ^b to hear, ^a let 9 him hear.

And ^b when he was alone ^a the disciples 10 came, and said unto him, Why speakest thou unto them in parables? And he an- 11 swered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them ^b that are without ^a it is not given. For whosoever hath, 12 to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* Word inserted by compiler.

Matthew 13.

- 13 he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they
 14 understand. And unto them is fulfilled the prophecy of Isaiah, which saith,
 By hearing ye shall hear, and shall in no wise understand;
 And seeing ye shall see, and shall in no wise perceive :
 15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed ; Lest haply they should perceive with their eyes,
 And hear with their ears,
 And understand with their heart,
 And should turn again,
 And I should heal them.
 16 But blessed are your eyes, for they see ;
 17 and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. ^b And he saith unto them, Know ye not this parable? and how shall ye
 18 know all the parables? Hear then ye the
 19 parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, *then* cometh ^b Satan, ^a the evil *one*, and snatcheth away that which hath been sown in his heart, ^c that [he]* may not believe and be saved. ^a This is he that
 20 was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway
 21 with joy receiveth it: yet hath he not root in himself, but endureth for a while; and ^c in time of temptation, ^a when tribulation or persecution ariseth because of the word,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* Word inserted by compiler.

Matthew 13.

straightway he stumbleth. And he that 22
 was sown among the thorns, this is he that
 heareth the word; and the care ^cand
 pleasures ^aof the ¹world, and the deceit-
 fulness of riches, ^band the lust of other
 things, entering in ^achoke the word, and
 he becometh unfruitful, ^cand bringeth no
 fruit to perfection. And he that was sown 23
 upon the good ground, this is he that hear-
 eth the word, and understandeth, ^band ac-
 cepteth it; who verily beareth fruit ^cwith
 patience, ^aand bringeth forth, some a hun-
 dredfold, some sixty, some thirty.

Another parable set he before them, say- 24
 ing, The kingdom of heaven is likened un-
 to a man that sowed good seed in his
 field: but while men slept, his enemy came 25
 and sowed ²tares also among the wheat,
 and went away. But when the blade 26
 sprang up, and brought forth fruit, then
 appeared the tares also. And the ³ser- 23
 vants of the householder came and said un-
 to him, Sir, didst thou not sow good seed
 in thy field? whence then hath it tares?
 And he said unto them, ⁴An enemy hath 28
 done this. And the ³servants say unto
 him, Wilt thou then that we go and gather
 them up? But he saith, Nay; lest haply 29
 while ye gather up the tares, ye root up
 the wheat with them. Let both grow to- 30
 gether until the harvest: and in the time
 of the harvest I will say to the reapers,
 Gather up first the tares, and bind them in
 bundles to burn them: but gather the
 wheat into my barn.

Another parable set he before them, say- 31
 ing, The kingdom of heaven is like unto a
 grain of mustard seed, which a man took,
 and sowed in his field: which indeed is less 32

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *age*.

² Or, *darnel*.

³ Gr. *bondservants*.

⁴ Gr. *A man that is an enemy*.

Matthew 13.

than all ^b the seeds that are upon the earth,
^a but when it is grown, it is greater than the
 herbs, ^b and putteth out great branches,
^a and becometh a tree, so that the birds of
 the heaven come and lodge in the branches
 [and in]* ^b the shadow thereof.

33 ^a Another parable spake he unto them;
 The kingdom of heaven is like unto leaven,
 which a woman took, and hid in three
¹ measures of meal, till it was all leavened.

21 **Mark 4.** ^b And he said unto them, Is the lamp
 brought to be put under the bushel, or un-
 der the bed, *and* not to be put on the
 stand, ^c that they that enter in may see
 22 the light? ^b For there is nothing hid,
 save that it should be manifested; nei-
 ther was *anything* made secret, but
 23 that it should ^c be known. If any man
 24 hath ears to hear, let him hear. And
 he said unto them, Take heed what ye
 hear: with what measure ye mete it shall
 be measured unto you: and more shall be
 25 given unto you. For he that hath, to him
 shall be given: and he that hath not, from
 him shall be taken away even that which
 he hath.

26 And he said, So is the kingdom of God,
 as if a man should cast seed upon the
 27 earth; and should sleep and rise night and
 day, and the seed should spring up and
 28 grow, he knoweth not how. The earth
² beareth fruit of herself; first the blade,
 then the ear, then the full corn in the ear.
 29 But when the fruit ³ is ripe, straightway he
⁴ putteth forth the sickle, because the har-
 vest is come.

34 **Matthew 13.** ^a All these things spake Jesus
 in parables unto the multitudes ^b as they

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ The word in the Greek denotes the Hebrew seah, a
 measure containing nearly a peck and a half.

² Or, *yieldeth*.

³ Or, *alloweth*.

⁴ Or, *sendeth forth*.

* Words inserted by compiler.

Matthew 13

were able to hear it; ^a and without a parable spake he nothing unto them, ^b but privately to his own disciples he expounded all things: ^a that it might be fulfilled which was spoken through the 35 prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation ¹ of the world.

Then he left the multitudes, and went in- 36
to the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered 37
and said, He that soweth the good seed is the Son of man; and the field is the world; 38
and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy that sowed 39
them is the devil: and the harvest is ² the end of the world; and the reapers are angels. As therefore the tares are gathered 40
up and burned with fire; so shall it be in ² the end of the world. The Son of man 41
shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: 42
there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth 43
as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like unto a 44
treasure hidden in the field; which a man found, and hid; and ³ in his joy he goeth and selleth all he that hath, and buyeth that field.

Again, the kingdom of heaven is like unto 45
a man that is a merchant seeking goodly pearls: and having found one pearl of great 46

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John

¹ Many ancient authorities omit *of the world*.

² Or, *the consummation of the age*.

³ Or, *for joy thereof*.

Matthew 13.

price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto
a 'net, that was cast into the sea, and gath-
48 ered of every kind: which, when it was
filled, they drew up on the beach; and they
sat down, and gathered the good into ves-
49 sels, but the bad they cast away. So shall
it be in ²the end of the world: the angels
shall come forth, and sever the wicked from
50 among the righteous, and shall cast them
into the furnace of fire: there shall be the
weeping and gnashing of teeth.

51 Have ye understood all these things?
52 They said unto him, Yea. And he said un-
to them, Therefore every scribe who hath
been made a disciple to the kingdom of
heaven is like unto a man that is a house-
holder, who bringeth forth out of his trea-
sure things new and old.

53 And it came to pass, when Jesus had
finished these parables, he departed thence.

§ 52. Calming the Sea.

[The sea of Galilee.]

Mark 4.

35 ^bAnd on that day, when even was come,
he saith unto them, Let us go over unto the
36 other side. And leaving the multitude,
they take him with them, even as he was,
in the boat, ^chimself and his disciples; and
they launched forth. ^bAnd other boats
37 were with him. And there ariseth a great
storm of wind ^ain the sea, ^band the waves
beat into the boat, insomuch that the boat
38 was now filling. And he himself was in
the stern, asleep on the cushion: and they
^ccome to him, ^bawake him, and say unto
him, ³Master, carest thou not that we

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *drag-net*.

² Or, *the consummation of the age*.

³ Or, *Teacher*.

perish? And he awoke,^a and arose,^b and ^{Mark 4.} 39 rebuked the wind,^c and the raging of the water,^b and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why ⁴⁰ are ye fearful? have ye not yet faith? And they feared exceedingly, and said one ⁴¹ to another, Who then is this, that ^c commandeth ^b even the wind and the sea, ^c and they ^b obey him?

§ 53. The Unclean Spirit and the Swine.*

^b And they came to the other side of the ^{Mark 5.} 1 sea, into the country of the Gerasenes, ^c which is over against Galilee. ^b And 2 when he was come out of the boat, straightway there met him out of the tombs a man ^c of the city, ^b with an unclean spirit, ^a exceeding fierce, ^b who ^c had demons, and for a long time had worn no clothes, and abode not in any house, but ^b had his dwelling in 3 the tombs: and no man could any more bind him, no, not with a chain; because 4 that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the 5 tombs and in the mountains, he was crying out, and cutting himself with stones. ^a No man could pass by that way. ^b And when 6 he saw Jesus from afar, he ran ^c and fell down before him ^b and worshipped him;

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* Matthew places this miracle in the country of the Gadarenes; Mark and Luke in the country of the Gerasenes. Probably the location was between the two cities of Gadara and Gerasa, and was called sometimes for one and sometimes for the other. Matthew speaks of two demoniacs; Mark and Luke of but one. This is easily reconciled by supposing that there were two, of whom one was much more prominent than the other. The mention of one does not exclude the presence of the other.

Mark 5.

and crying out with a loud voice, he saith,
 7 What have I to do with thee, Jesus, thou
 Son of the Most High God? I adjure thee
 by God, torment me not ^a before the time.
 8 ^b For he said unto him, Come forth, thou
 9 unclean spirit, out of the man. And he
 asked him, What is thy name? And he
 saith unto him, My name is Legion; for
 we are many. ^c (For many demons had
 10 entered into him). ^b And he besought him
 much that he would not send them away
 out of the country ^c and would not com-
 11 mand them to depart into the abyss. ^b Now
 there was there ^a afar off from them ^b on
 the mountain side a great herd of swine
 12 feeding. And they besought him, saying,
 Send us into the swine, that we may enter
 13 into them. And he gave them leave. And
 the unclean spirits came out ^c from the
 man, ^b and entered into the swine: and the
 herd rushed down the steep into the sea,
in number about two thousand; and they
 14 were choked in the sea. And they that fed
 them fled, and told it in the city, and in the
 country. And they came to see what it
 15 was that had come to pass. And they
 come to Jesus, and behold ¹ him that was
 possessed with demons sitting, clothed and
 in his right mind, ^c at the feet of Jesus, ^b *even*
 him that had the legion: and they were
 16 afraid. And they that saw it declared un-
 to them how it befel ¹ him that was pos-
 sessed with demons, and concerning the
 17 swine. And ^c all the people of the country
^b began to beseech him to depart from their
 borders; ^c for they were holden with great
 18 fear. ^b And as he was entering into the
 boat, he that had been possessed with de-
 mons besought him that he might be with
 19 him. And he suffered him not, but saith

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *the demoniac*.

Mark 5.

unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee. And he went his way, and began 20 to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

§ 54. Home Revisited.

[Nazareth.]

Mark 6.

^bAnd he went out from thence; and he 1 cometh into his own country; and his disciples follow him. And when the sabbath 2 was come, he began to teach in the synagogue: and ¹many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such ²mighty works wrought by his hands? Is not this the carpenter, ^athe carpenter's 3 son, ^bthe son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters ^aall ^bhere with us? And they were ³offended in him. And Jesus 4 said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house. And he could there do no ⁴mighty work, 5 save that he laid his hands upon a few sick folk, and healed them. And he marvelled 6 because of their unbelief.

§ 55. The Disciples Sent Forth.

[Galilee.]

Matthew 9.

^aAnd Jesus went about all the cities and 35 the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the 36

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities insert *the*.

² *powers*. ³ Gr. *caused to stumble*.

⁴ Gr. *power*.

Matthew 9.

multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.
 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers
 38 are few. Pray ye therefore the Lord of the harvest, that he send forth labourers in-
 1 **Matthew 10.** to his harvest. ^aAnd he called unto him his twelve disciples, ^band began to send them forth by two and two, ^aand gave them ^cpower and ^aauthority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of
 4 Alphæus, and Thaddæus; Simon the ¹Cananæan, and Judas Iscariot, who also ²betrayed him. These twelve Jesus sent forth
 5 ^cto preach the kingdom of God and to heal the sick, ^aand charged them, saying,

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:
 6 but go rather to the lost sheep of the house
 7 of Israel. And as ye go, preach, saying,
 8 The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely
 9 give. Get you no gold, nor silver, nor
 10 brass in your ^apurses; no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his
 11 food: ^bbut go shod with sandals. ^aAnd into whatsoever city or village ye shall enter, search out who in it is worthy; and
 12 there abide till ye go forth. And as ye en-

KEY — ^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, Zealot.

² Or, delivered him up.

³ Gr. girdles.

Matthew 10.

ter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet ^c for a testimony against them. ^a Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and ¹ harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and ² cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his ³ master, nor a ⁴ servant above his lord. It is enough for the disciple that he be as his ³ master, and the ⁴ servant as his lord. If they have

KEY. — ^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *simple*.

³ Or, *teacher*.

² Or, *put them to death*.

⁴ Gr. *bondservant*.

Matthew 10.

- called the master of the house ¹Beelzebub, how much more *shall they call* them of his household! Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- 26 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, 27 proclaim upon the housetops. And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul 28 and body in ²hell. Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your 29 Father: but the very hairs of your head 30 are all numbered. Fear not therefore; ye are of more value than many sparrows.
- 31 Every one therefore who shall confess ³me before men, ⁴him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.
- 32 Think not that I came to ⁵send peace on the earth: I came not to ⁵send peace, but 33 a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in 34 law against her mother in law: and a man's foes *shall be* they of his own household.
- 35 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not 36 worthy of me. And he that doth not take his cross and follow after me, is not worthy 37 of me. He that ⁶findeth his life shall lose it; and he that ⁷loseth his life for my sake shall find it.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *Beelzebub*.

² Gr. *Gehenna*.

³ Gr. *in me*.

⁴ Gr. *in him*.

⁵ Gr. *cast*.

⁶ Or, *found*.

⁷ Or, *lost*.

Matthew 10.

He that receiveth you receiveth me, and 40
 he that receiveth me receiveth him that
 sent me. He that receiveth a prophet in 41
 the name of a prophet shall receive a pro-
 phet's reward; and he that receiveth a
 righteous man in the name of a righteous
 man shall receive a righteous man's reward.
 And whosoever shall give to drink unto 42
 one of these little ones a cup of cold water
 only, in the name of a disciple, verily I say
 unto you, he shall in no wise lose his re-
 ward.

Matthew 11.

And it came to pass when Jesus had made 1
 an end of commanding his twelve disciples,
 he departed thence to teach and preach in
 their cities.

§ 56. The Death of John the Baptist.

[Peræa.]

Mark 6.

And they went out, and preached that 12
men should repent. And they cast out 13
 many demons, and anointed with oil many
 that were sick, and healed them.

And king Herod heard *thereof*; for his 14
 name had become known, ^cand all that was
 done; and he was much perplexed. ^b And
¹ he said, John ² the Baptist is risen from
 the dead, and therefore do these powers
 work in him. But others said, It is Elijah. 15
 And others said, *It is* a prophet, *even* as one
 of the prophets. But Herod, when he 16
 heard *thereof*, said, John, whom I beheaded,
 he is risen. ^c And he sought to see him.

^b For Herod himself had sent forth and 17
 laid hold upon John, and bound him in
 prison for the sake of Herodias, his brother
 Philip's wife: for he had married her.
 For John said unto Herod, It is not lawful 18
 for thee to have thy brother's wife. And 19
 Herodias set herself against him, and de-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *they*. ² Gr. *the Baptizer*.

Mark 6.

20 sired to kill him; and she could not: for
 Herod feared John, knowing that he was a
 righteous man and a holy: ^aand when he
 would have put him to death, he feared the
 multitude, because they counted him as a
 prophet; ^band kept him safe. And when he
 21 heard him, he was much perplexed; and he
 heard him gladly. And when a convenient
 day was come, that Herod on his birthday
 made a supper to his lords, and the ²high
 22 captains, and the chief men of Galilee; and
 when ³the daughter of Herodias herself
 came in and danced, ⁴she pleased Herod
 and them that sat at meat with him; and
 the king said unto the damsel, Ask of me
 whatsoever thou wilt, and I will give it thee.
 23 And he sware unto her, Whatsoever thou
 shalt ask of me, I will give it thee, unto the
 24 half of my kingdom. And she went out
 and said unto her mother, What shall I ask
 And she said, The head of John ⁵the Bap
 25 tist. And she came in straightway with
 haste unto the king, and asked, saying, I
 will that thou forthwith give me in a charger
 26 the head of John ⁵the Baptist. And the
 king was exceeding sorry; but for the
 sake of his oaths, and of them that sat at
 27 meat, he would not reject her. And
 straightway the king sent forth a soldier of
 his guard, and commanded to bring his
 head: and he went and beheaded him in
 28 the prison, and brought his head in a
 charger, and gave it to the damsel; and the
 29 damsel gave it to her mother. And when
 his disciples heard *thereof*, they came and
 took up his corpse, and laid it in a tomb;
^aand they went and told Jesus.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *did many things*.

² Or, *military tribunes*. Gr. *chiliarchs*.

³ Some ancient authorities read *his daughter Herodias*.

⁴ Or, *it*.

⁵ Gr. *the Baptizer*.

§ 57. Seeking for Rest.

Mark 6.

^b And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest awhile. For there were many coming and going, and they had no leisure so much as to eat. ^d Now the passover, the feast of the Jews, was at hand. ^b And they went away in the boat ^c to a city called Bethsaida,* ^b to a desert place apart, ^d [on] † the other side of the sea of Galilee, which is the sea of Tiberias.

^b And *the people* saw them going, and many knew *them*, and they ran there together ¹ on foot from all the cities, and outwent them; ^d because they beheld the signs that he did on them that were sick. ^b And he came forth and saw a great multitude and, he had compassion on them, because they were as sheep not having a shepherd: and he ^c welcomed them, [and] † ^b began to teach them many things, ^a and healed their sick.

§ 58. Five Thousand Fed.

[Near Bethsaida.]

Mark 6.

^b And when the day was now far spent, ^a and when even was come, ^b his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, ^c and lodge, ^b and buy themselves somewhat to eat: ^c for we are here in a desert place. ^b But he answered and said unto them, ^a They have no need to go away; ^b give ye them to eat. ^d And this he said to prove

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *by land*.

* Doubtless a desert in the territory of this city.

† Word inserted by compiler.

Mark 6.

[them] *: for he himself knew what he would do. ^b And they say unto him, Shall we go and buy two hundred shillings' worth of bread, and give them to eat, 38 ^a that every one may take a little? ^b And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes: ^d but what are these among so many? ^b And he 39 said, bring them hither to me. ^b And he commanded them that all should ⁱ sit down by companies upon the green grass. ^d Now there was much grass in the place. 40 ^b and they sat down in ranks, by hundreds, 41 and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he 42 among them all. And they did all eat, and were filled. ^d And when they were all filled, he saith unto his disciples, Gather up the broken pieces that remain over that 43 nothing be lost. ^b And they took up broken pieces, twelve basketfuls, and also 44 of the fishes. And they that ate the loaves were five thousand men, ^a besides women and children. ^d When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

§ 59. Jesus Walks on the Sea.

Matthew 14.

^d Jesus therefore perceiving that they were about to come and take him by force, 22 to make him king, ^a constrained the disciples to enter into the boat, and to go before him unto the other side, till he should 23 send the multitudes away. And after he

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

ⁱ Gr. *recline*.

* Word inserted by compiler.

Matthew 14.

had sent the multitudes away, he went up into the mountain apart to pray : and when even was come, he was there alone. But ²⁴ the boat ¹ was now in the midst of the sea, distressed by the waves ; for the wind was contrary, ^d and the sea was rising by reason of a great wind that blew ; and it was dark, and Jesus had not come unto them. ^a And ²⁵ in the fourth watch of the night, ^d when they had rowed about five and twenty or thirty furlongs, ^a he came unto them, walking upon the sea, ^d and drawing nigh unto the boat ; ^b and he would have passed by them ; ^a and when the disciples saw him ²⁶ walking on the sea, they were troubled, saying, It is an apparition ; and they cried out for fear : ^b for they all saw him and were troubled. ^a But straightway Jesus ²⁷ spake unto them, saying, Be of good cheer ; it is I ; be not afraid. And Peter answered ²⁸ him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he ²⁹ said, Come. And Peter went down from the boat, and walked upon the waters, ² to come to Jesus. But when he saw the ³⁰ wind, ³ he was afraid ; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his ³¹ hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt ? And when they were gone ³² up into the boat, the wind ceased. And ³³ they that were in the boat worshipped him, saying, Of a truth thou art the Son of God ; ^b and they were sore amazed in themselves : for they understood not concerning the loaves, but their heart was hardened.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *was many furlongs distant from the land*.

² Some ancient authorities read *and came*.

³ Many ancient authorities add *strong*.

Mark 6.

53 ^b And when they had crossed over
 they came to the land unto Gennesaret,
 54 and moored to the shore. And when they
 were come out of the boat, straightway
 55 the people knew him, and ran round about
 that whole region, and began to carry
 about on their ¹ beds those that were sick,
 56 where they heard he was. And whereso-
 ever he entered, into villages, or into cities,
 or into the country, they laid the sick in
 the marketplaces, and besought him that
 they might touch if it were but the border
 of his garment; and as many as touched
² him were made whole.

§ 60. Discourse on the Bread of Life.

[Capernaum.]

John 6.

22 ^d On the morrow the multitude that stood
 on the other side of the sea saw that there
 was none other ³ boat there, save one, and
 that Jesus entered not with his disciples
 into the boat, but *that* his disciples went
 23 away alone (howbeit there came ⁴ boats
 from Tiberias nigh unto the place where
 they ate the bread after the Lord had
 24 given thanks): when the multitude there-
 fore saw that Jesus was not there, neither
 his disciples, they themselves got into the
⁴ boats, and came to Capernaum, seeking
 25 Jesus. And when they found him on the
 other side of the sea, they said unto him,
 26 Rabbi, when camest thou hither? Jesus
 answered them and said, Verily, verily, I
 say unto you, Ye seek me, not because ye
 saw signs, but because ye ate of the loaves,
 27 and were filled. Work not for the meat
 which perisheth, but for the meat which
 abideth unto eternal life, which the Son of
 man shall give unto you: for him the
 28 Father, *even* God, hath sealed. They said

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *pallets*.² Or, *it*.³ Gr. *little boat*.⁴ Gr. *little boats*.

John 6.

therefore unto him, What must we do,
 that we may work the works of God?
 Jesus answered and said unto them, This is 29
 the work of God, that ye believe on him
 whom ¹ he hath sent. They said therefore 30
 unto him, What then doest thou for a sign,
 that we may see, and believe thee? what
 workest thou? Our fathers ate the manna 31
 in the wilderness; as it is written, He gave
 them bread out of heaven to eat. Jesus 32
 therefore said unto them, Verily, veril, I
 say unto you, It was not Moses that gave
 you the bread out of heaven; but my
 Father giveth you the true bread out of
 heaven. For the bread of God is that 33
 which cometh down out of heaven, and
 giveth life unto the world. They said 34
 therefore unto him, Lord, evermore give
 us this bread. Jesus said unto them, I am 35
 the bread of life: he that cometh to me
 shall not hunger, and he that believeth on
 me shall never thirst. But I said unto you, 36
 that ye have seen me, and yet believe not.
 All that which the Father giveth me shall 37
 come unto me; and him that cometh to
 me I will in no wise cast out. For I am 38
 come down from heaven, not to do mine
 own will, but the will of him that sent me.
 And this is the will of him that sent me, 39
 that of all that which he hath given me I
 should lose nothing, but should raise it up
 at the last day. For this is the will of my 40
 Father, that every one that beholdeth the
 Son, and believeth on him, should have
 eternal life; and ² I will raise him up at
 the last day.

The Jews therefore murmured concern- 41
 ing him, because he said, I am the bread
 which came down out of heaven. And 42
 they said, Is not this Jesus, the son of Jo-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *he sent*.

² Or, *that I should raise him up*.

John 6.

seph, whose father and mother we know?
 how doth he now say, I am come down out
 43 of heaven? Jesus answered and said unto
 44 them, Murmur not among yourselves. No
 man can come to me, except the Father
 that sent me draw him: and I will raise
 45 him up in the last day. It is written in the
 prophets, And they shall all be taught of
 God. Every one that hath heard from the
 Father, and hath learned, cometh unto me.
 46 Not that any man hath seen the Father,
 save he that is from God, he hath seen the
 47 Father. Verily, verily, I say unto you, He
 48 that believeth hath eternal life. I am the
 49 bread of life. Your fathers did eat the
 manna in the wilderness, and they died.
 50 This is the bread which cometh down out of
 heaven, that a man may eat thereof, and not
 51 die. I am the living bread which came down
 out of heaven: if any man eat of this
 bread, he shall live for ever: yea and the
 bread which I will give is my flesh, for the
 life of the world.
 52 The Jews therefore strove one with an-
 other, saying, How can this man give us
 53 his flesh to eat? Jesus therefore said unto
 them, Verily, verily, I say unto you, Ex-
 cept ye eat the flesh of the Son of man and
 drink his blood, ye have not life in your-
 54 selves. He that eateth my flesh and drink-
 eth my blood hath eternal life; and I will
 55 raise him up at the last day. For my flesh
 is ¹ meat indeed, and my blood is ² drink in-
 56 deed. He that eateth my flesh and drink-
 eth my blood abideth in me, and I in him.
 57 As the living Father sent me, and I live
 because of the Father; so he that eateth
 58 me, he also shall live because of me. This
 is the bread which came down out of
 heaven: not as the fathers did eat, and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *true meat*.

² Gr. *true drink*.

John 6.

died: he that eateth this bread shall live for ever. These things said he in ¹the 59 synagogue, as he taught in Capernaum.

Many therefore of his disciples, when 60 they heard *this*, said, This is a hard saying; who can hear ²it? But Jesus knowing in 61 himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold 62 the Son of man ascending where he was before? It is the spirit that quickeneth; 63 the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that be- 64 lieve not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said un- 65 to you, that no man can come unto me, except it be given unto him of the Father.

Upon this many of his disciples went 66 back, and walked no more with him. Jesus said therefore unto the twelve, 67 Would ye also go away? Simon Peter 68 answered him, Lord, to whom shall we go? thou ³hast the words of eternal life. And 69 we have believed and know that thou art the Holy One of God. Jesus answered 70 them, Did not I choose you the twelve, and one of you is a devil? Now he spake of 71 Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

John 7.

And after these things Jesus walked 1 in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *a synagogue*.

² Or, *him*.

³ Or, *hast words*

PERIOD IV.

Third Year of Public Ministry.

[From the Third (unvisited) Passover to the beginning of the Fourth Passover week—almost a year.]

§ 61. Discourse on Jewish Traditions.

[Capernaum.]

Mark 7.

- 1 ^b And there are gathered together unto
him the Pharisees, and certain of the
2 scribes, that had come from Jerusalem, and
had seen that some of his disciples ate their
bread with ¹ defiled, that is, unwashen,
3 hands. For the Pharisees, and all the Jews,
except they wash their hands ² diligently,
eat not, holding the tradition of the elders:
4 and *when they come* from the marketplace,
except they ³ bathe themselves, they eat
not: and many other things there are,
which they have received to hold, ⁴ wash-
ings of cups, and pots, and brazen vessels⁵.
5 And the Pharisees and the scribes ask him,
Why walk not thy disciples according to
the tradition of the elders, but eat their
6 bread with ¹ defiled hands? And he said
unto them, Well did Isaiah prophesy of
you hypocrites, as it is written,
This people honoureth me with their
lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* doctrines the pre-
cepts of men.
8 Ye leave the commandment of God, and
9 hold fast the tradition of men. And he said

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *common*.

² Or, *up to the elbow*. Gr. *with the fist*.

³ Gr. *baptize*. Some ancient authorities read *sprinkle themselves*.

⁴ Gr. *baptizings*.

⁵ Many ancient authorities add *and couches*.

Mark 7.

unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him ¹ die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, given *to God*; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.² ^a Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended when they heard this saying? But he answered and said, Every plant which my heavenly Father planted not shall be rooted up. Let them alone; they are blind guides. And if the blind guide the blind, both shall fall into a pit.^b And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, *it* cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean. And he said, That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *surely die*.

² Many ancient authorities insert ver. 16: *If any man hath ears to hear, let him hear*.

PLATE IV.

FROM CAPERNAUM TO THE COASTS OF TYRE AND SIDON, AND RETURN.

§§ 62-69.

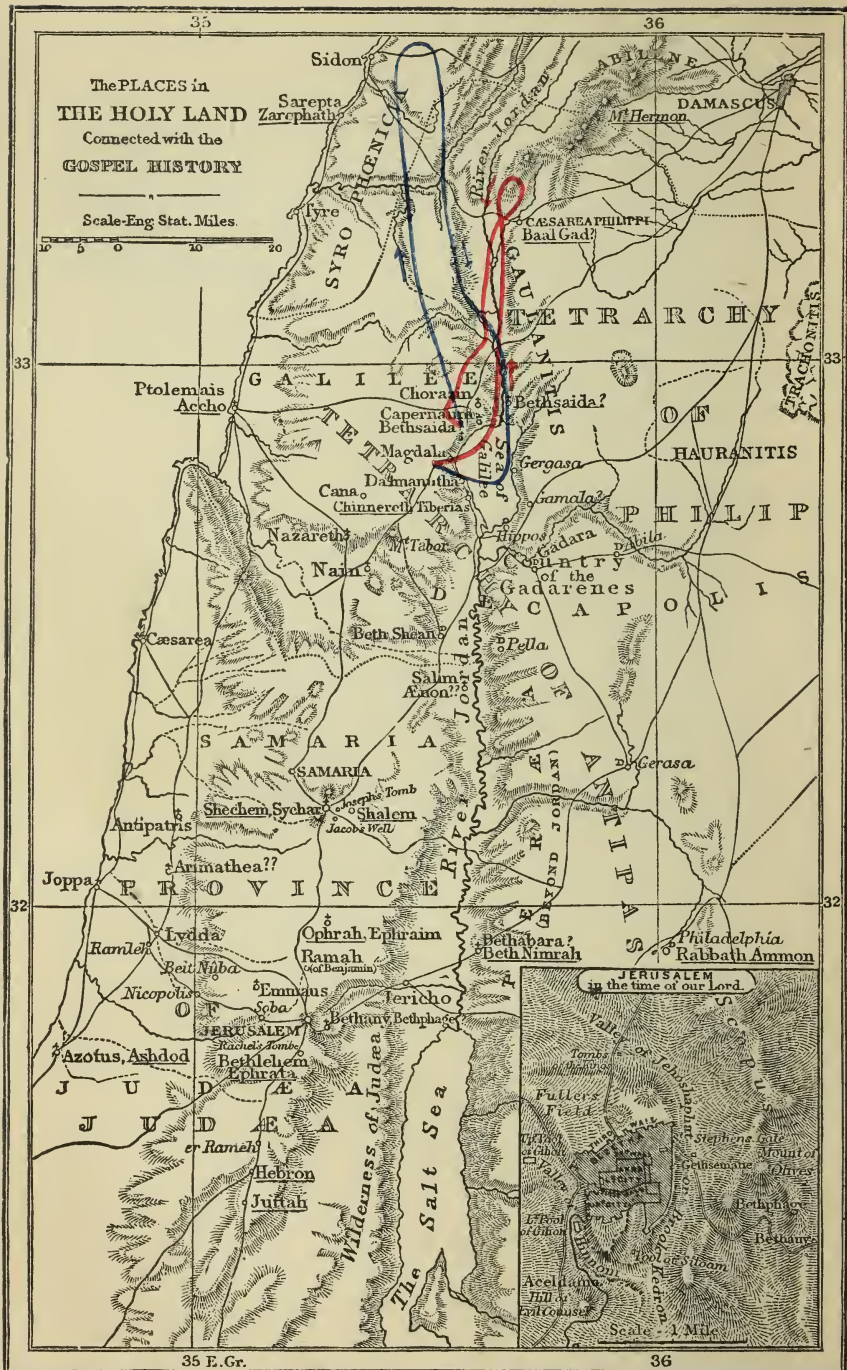
As shown by the blue line, Jesus journeys from Capernaum to the vicinity of Tyre, where he heals the daughter of the Syro-Phœnician woman (§ 62); returning, he comes to the east side of the Sea of Galilee, feeds 4000 (§ 64), and crosses the sea to Bethsaida and Magdala, where a blind man was restored (§§ 65 and 66).

As shown by the red line, Jesus journeyed to Cæsarea Philippi, where Peter confessed him the Son of God (§ 67), and on a mountain (probably Hermon) Jesus was transfigured (§ 68); then an epileptic child was healed (§ 69), and Jesus returned to Capernaum.

(Opposite page 97.)



Scale-Eng. Stat. Miles.



Mark 7.

¹ evil thoughts proceed, fornications, thefts,
 22 murders, adulteries, ^a false witness, ^b covet-
 ings, wickednesses, deceit, lasciviousness,
 23 an evil eye, railing, pride, foolishness: all
 these evil things proceed from within, and
 defile the man: ^a but to eat with unwashed
 hands defileth not the man.

§ 62. The Syrophœnician Woman.

[The vicinity of Tyre.]

Mark 7.

24 ^b And from thence he arose, and went
 away into the borders of Tyre ² and Sidon.
 And he entered into a house, and would
 have no man know it: and he could not
 25 be hid. But straightway a woman,
 whose little daughter had an unclean
 spirit, having heard of him, came and fell
 26 down at his feet. Now the woman was a
^a Greek, a Syrophœnician—^a a Canaanitish
 woman—^b by race. And she besought him
 that he would cast forth the demon out of
 her daughter. ^a But he answered her not
 a word. And his disciples came and be-
 sought him, saying, Send her away; for
 she crieth after us. But he answered and
 said, I was not sent but unto the lost sheep
 of the house of Israel. But she came and
 worshipped ^c him, saying, Lord, help me.
 27 ^b And he said unto her, Let the children
 first be filled: for it is not meet to take the
 children's ⁴ bread and cast it to the dogs.
 28 But she answered and saith unto him, Yea,
 Lord: even the dogs under the table eat of
 the children's crumbs, ^a which fall from
 29 their master's table. ^b And he said unto her,
^a O woman, great is thy faith; ^b for this say-
 ing go thy way; ^a be it done unto thee
 even as thou wilt: ^b the demon is gone out
 30 of thy daughter. And she went away un-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *thoughts that are evil*.

² Some ancient authorities omit *and Sidon*.

³ Or, *Gentile*.

⁴ Or, *loaf*.

to her house, and found the child laid upon the bed, and the demon gone out. Mark 7,

§ 63. A Dumb and Deaf Man Restored.

[Decapolis.]

Mark 7.
^b And again he went out from the borders 31
of Tyre, and came through Sidon unto the
sea of Galilee, through the midst of the
borders of Decapolis; ^a and he went up
into the mountain, and sat there. ^b And they 32
bring unto him one that was deaf, and had
an impediment in his speech; and they be-
seech him to lay his hand upon him. And 33
he took him aside from the multitude
privately, and put his fingers into his ears,
and he spat, and touched his tongue; and 34
looking up to heaven, he sighed, and saith
unto him, Ephphatha, that is, Be opened.
And his ears were opened, and the bond 35
of his tongue was loosed, and he spake plain.
And he charged them that they should 36
tell no man: but the more he charged them,
so much the more a great deal they pub-
lished it. And they were beyond measure 37
astonished, saying, He hath done all things
well: he maketh even the deaf to hear,
and the dumb to speak.

^a And there came unto him great multi-
tudes, having with them the lame, blind,
dumb, maimed, and many others, and they
cast them down at his feet; and he healed
them; insomuch that the multitude won-
dered, when they saw the dumb speaking,
the maimed whole, and the lame walking,
and the blind seeing: and they glorified
the God of Israel.

§ 64. Four Thousand Fed.

[Decapolis.]

Mark 8.
^b In those days, when there was again a 1
great multitude, and they had nothing to
eat, he called unto him his disciples, and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

Mark 8.

2 saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to
 3 eat: and if I send them away fasting to their home, they will faint in the way; and
 4 some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with 'bread here
 5 in a desert place? And he asked them, How many loaves have ye? And they
 6 said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his
 7 disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also be-
 8 fore them. And they did eat, and were filled: and they took up, of broken pieces
 9 that remained over, seven baskets. And they were about four thousand ^a men, beside women and children. ^b And he sent
 10 them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

§ 65. A Sign Refused.

[Sea of Galilee.]

Matthew 16.

1 ^a And the Pharisees and Sadducees came, and trying him asked him to shew them a
 2 sign from heaven. But he ^b sighed deeply in his spirit, ^a and answered and said unto them, ^d why doth this generation seek a
 sign? ^{a 2} When it is evening, ye say, *It will be*
 3 fair weather: for the heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven;

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr, *loaves*.² The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

Matthew 16.

but ye cannot *discern* the signs of the times. An evil and adulterous generation seeketh 4 after a sign; and there shall no sign be given unto it, but the sign of Jonah. And ^bagain entering into the boat, ^ahe left them, and departed.

^aAnd the disciples came to the other side 5 and forgot to take ¹ bread; ^band they had not with them in the boat more than one loaf. ^aAnd Jesus said unto them, Take 6 heed and beware of the leaven of the Pharisees and Sadducees. And they reasoned 7 among themselves, saying, ²We took no ¹ bread. And Jesus perceiving it said, O 8 ye of little faith, why reason ye among yourselves, because ye have no ¹ bread? Do ye not yet perceive, ^bneither under- 9 stand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember ^athe five loaves of the five thousand, and how many ³baskets ye took up? Neither the 10 seven loaves of the four thousand, and how many ³baskets ye took up? How is it that 11 ye do not perceive that I spake not to you concerning ¹ bread? But beware of the leaven of the Pharisees and Sadducees. Then understood they how that he bade 12 them not beware of the leaven of ¹ bread, but of the teaching of the Pharisees and Sadducees.

§ 66. A Blind Man Restored.

[Bethsaida.]

Mark 8.

^bAnd they come unto Bethsaida. And 22 they bring to him a blind man, and beseech him to touch him. And he took hold of 23 the blind man by the hand, and brought him out of the village; and when he had

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *loaves*.

² Or, It is *because we took no bread*.

³ *Basket* in ver. 9 and 10 represents different Greek words.

Mark 8.

spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?
 24 And he looked up, and said, I see men; for
 25 I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and
 26 saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

§ 67. Peter's Confession and Rebuke.

[Near Cæsarea Philippi.]

Matthew 16.

13 ^a Now when Jesus came into the parts of Cæsarea Philippi,^c as he was praying apart,
^a he asked his disciples, saying, Who do men
 14 say ¹ that the Son of man is? And they said, Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the
 15 ^c old ^a prophets ^c risen again. ^a He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art
 17 the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but
 18 my Father who is in heaven. And I also say unto thee, that thou art ² Peter, and upon this ³ rock I will build my church; and the gates of Hades shall not prevail
 19 against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose
 20 on earth shall be loosed in heaven. Then charged he the disciples that they should tell no man that he was the Christ.

31 Mark 8. ^b And he began to teach them, that the Son of man must ^a go into Jerusalem, and ^b suffer many things, and be rejected by the elders, and the chief priests, and the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *that I the Son of man am*.

² Gr. *Petros*.

³ Gr. *petra*.

Mark 8.

scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him, ^asaying, Be it far from thee, Lord; this shall not be unto thee. ^bBut he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: ^athou art a stumblingblock unto me; ^bfor thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his ¹life? For what should a man give in exchange for his ¹life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels; ^aand then shall he render unto every man according to his deeds. ^bAnd he said unto them, Verily I say unto you, There are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power.

§ 68. The Transfiguration.

[Probably Mount Hermon.]

Mark 9.

^bAnd after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves, ^cto pray: ^band ^cas he was praying, the fashion of his countenance was altered, ^aand his face did shine as the sun;

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *soul*.

Mark 9.

[and]* ^b he was transfigured before them:
 3 and his garments became glistening, exceeding white; so as no fuller on earth can
 4 whiten them. And there appeared unto them Elijah with Moses, ^c in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as
 5 they were parting from him, ^b Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us, ^a if thou wilt, ^b make three ¹ tabernacles; one for thee, and
 6 one for Moses, and one for Elijah. For he knew not what to answer; for they became
 7 sore afraid. ^c And while he was yet speaking, ^b there came a ^a bright ^b cloud overshadowing them, ^c and they feared as they entered into the cloud: ^b and there came a voice out of the cloud, This is my beloved Son, ^c my chosen, ^a in whom I am well pleased: ^b hear ye him. ^a And when the disciples heard it they fell on their face and were sore afraid. And Jesus came and touched them, and said, Arise, and be
 8 not afraid. ^b And suddenly looking round about, they saw no one any more, save Jesus only with themselves. ^c And they held their peace, and told no man in those days any of those things they had seen.
 9 ^b And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should
 10 have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *booths*.

* Word inserted by compiler.

Mark 9.

should mean. And they asked him, say- 11
 ing, ^a 'Why then [do]* ^b the scribes say that
 Elijah must first come? And he said unto 12
 them, Elijah indeed cometh first, and re-
 storeth all things: and how is it written
 of the Son of man, that he should suffer
 many things and be set at naught? But I 13
 say unto you, that Elijah is come, and they
^a knew him not, but ^b have also done unto
 him whatsoever they listed, even as it is
 written of him. ^a Then understood the dis-
 ciples that he spake unto them of John the
 Baptist.

§ 69. An Epileptic Child.

[Near Cæsarea Philippi.]

Mark 9.

^b And when they came to the disciples, 14
^c on the next day, when they were come
 down from the mountain, ^b they saw a great
 multitude about them, and scribes ques-
 tioning with them. And straightway all 15
 the multitude, when they saw him, were
 greatly amazed, and running to him saluted
 him. And he asked them, What question 16
 ye with them? And one of the multitude 17
 answered him, ² Master, I brought unto
 thee my son, who hath a dumb spirit;
^a have mercy, ^c for he is mine only child;
 he is epileptic, and suffereth grievously;
^b and wheresoever it taketh him, it ³ dash- 18
 eth him down: and he foameth, and
 grindeth his teeth, and pineth away: and
 I spake to thy disciples that they should
 cast it out; and they were not able. And 19
 he answereth them and saith, O faithless
 generation, how long shall I be with you?
 how long shall I bear with you? bring
^a hither ^c thy son ^b unto me. And they 20
 brought him unto him: and when he saw
 him, straightway the spirit ⁴ tare him

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, How is it *that the scribes say . . . come?*² Or, *Teacher.* ³ Or, *rendeth him.* ⁴ Or, *convulsed.*

* Word inserted by compiler.

Mark 9.

- grievously ; and he fell on the ground, and
 21 wallowed foaming. And he asked his
 father, How long time is it since this hath
 come unto him? And he said, From a
 22 child. And oft-times it hath cast him both
 into the fire and into the waters, to de-
 stroy him : but if thou canst do anything,
 23 have compassion on us, and help us. And
 Jesus said unto him, If thou canst ! All
 things are possible to him that believeth.
 24 Straightway the father of the child cried
 out, and said ¹, I believe ; help thou mine
 25 unbelief. And when Jesus saw that a
 multitude came running together, he re-
 buked the unclean spirit, saying unto him,
 Thou dumb and deaf spirit, I command
 thee, come out of him, and enter no more
 26 into him. And having cried out, and ² torn
 him much, he came out : and *the child* be-
 came as one dead ; insomuch that the
 27 more part said, He is dead. But Jesus took
 him by the hand, and raised him up ; and
 he arose. ^c And they were all astonished
 19 **Matthew 17.** at the majesty of God. ^a Then
 came the disciples to Jesus apart, and said,
 20 Why could not we cast it out? And he
 saith unto them, Because of your little
 faith : for verily I say unto you, If ye have
 faith as a grain of mustard seed, ye shall
 say unto this mountain, Remove hence to
 yonder place ; and it shall remove : and
 nothing shall be impossible unto you.
 29 **Mark 9.** ^b And he said unto them, This kind
 can come out by nothing, save by prayer ³.
 30 And they went forth from thence, and
 passed through Galilee ; and he would not
 31 that any man should know it. For he
 taught his disciples, and said unto them,
^c Let these words sink into your ears. ^b The

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities add *with tears*.

² Or, *convulsed*.

³ Many ancient authorities add *and fasting*.

Mark 9.

Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again. ^a And they were exceeding sorry. ^b But they understood not the saying, and ^c were afraid to ask him; and it was concealed from them that they should not perceive it.

§ 70. Tribute Money provided.

[Capernaum.]

Matthew 17.

^a And when they were come to Capernaum, they that received the ¹ half-shekel came to Peter, and said, Doth not your ² master pay the ¹ half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ³ shekel: that take, and give unto them for me and thee.

§ 71. Little Children as Examples.

[Capernaum.]

Mark 9.

^b And when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who *was* the ⁴ greatest. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and minister of all. And he took a little child, and set him ^c by his

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *didrachma*.² Or, *teacher*.³ Gr. *stater*.⁴ Gr. *greater*.

Mark 9.

- side ^b in the midst of them, ^a and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven: ^b and taking him in his arms, he said unto them,
- 37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me; ^c for he that is least among you all, the same is great.
- 38 ^b John said unto him, ¹ Master, we saw one casting out demons in thy name: and we forbade him, because he followed not us.
- 39 But Jesus said, Forbid him not: for there is no man who shall do a ² mighty work in my name, and be able quickly to speak evil
- 40 of me. For he that is not against us is for
- 41 us. For whosoever shall give you a cup of water to drink, ³ because ye are Christ's, verily I say unto you, he shall in no wise
- 42 lose his reward. And whosoever shall cause one of these little ones that believe ⁴ on me to stumble, it were better for him if ⁵ a great millstone were hanged about his neck, and he were cast into the sea.
- ^a Woe unto the world because of occasions of stumbling, for it must needs be that the occasions come; but woe to that man
- 43 through whom the occasion cometh! ^b And if thy hand cause thee to stumble, cut it off! it is good for thee to enter into life maimed, rather than having thy two hands to go into ⁶ hell, into the unquenchable fire.⁷
- 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Teacher*.

² Gr. *power*.

³ Gr. *in name that ye are*.

⁴ Many ancient authorities omit *on me*.

⁵ Gr. *a millstone turned by an ass*.

⁶ Gr. *Gehenna*.

⁷ Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

Mark 9.

cast into 'hell. And if thine eye cause 47
 thee to stumble, cast it out: it is good for
 thee to enter into the kingdom of God
 with one eye, rather than having two eyes
 to be cast into 'hell; where their worm 48
 dieth not, and the fire is not quenched.
 For every one shall be salted with fire.² 49
 Salt is good: but if the salt have lost its 50
 saltness, wherewith will ye season it?
 Have salt in yourselves, and be at peace
 one with another.

Matthew 18.

^a See that ye despise not one of these little 10
 ones; for I say unto you, that in heaven
 their angels do always behold the face of
 my Father who is in heaven.³ How think 12
 ye? if any man have a hundred sheep, and
 one of them be gone astray, doth he not
 leave the ninety and nine, and go unto the
 mountains, and seek that which goeth
 astray? And if so be that he find it, verily 13
 I say unto you, he rejoiceth over it more
 than over the ninety and nine which have
 not gone astray. Even so it is not ⁴the 14
 will of ⁵your Father who is in heaven, that
 one of these little ones should perish.

§ 72. Forgiveness of Brothers.

[Capernaum.]

Matthew 18.

^a And if thy brother sin ⁶against thee, go, 15
 shew him his fault between thee and him
 alone: if he hear thee, thou hast gained thy
 brother. But if he hear *thee* not, take with 16
 thee one or two more, that at the mouth of
 two witnesses or three every word may be
 established. And if he refuse to hear them, 17

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *Gehenna*.² Many ancient authorities add *and every sacrifice shall be salted with salt*.³ Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost*.⁴ Gr. *a thing willed before your Father*.⁵ Some ancient authorities read *my*.⁶ Some ancient authorities omit *against thee*.

Matthew 18.

- tell it unto the 'church: and if he refuse to hear the 'church also, let him be unto thee as the Gentile and the publican.
- 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.
- 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.
- 20 For where two or three are gathered together in my name, there am I in the midst of them.
- 21 Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?
- 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until ²seventy
- 23 times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his ³servants. And when he had begun to reckon, one was brought unto him, who owed him
- 24 ten thousand ⁴talents. But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment
- 26 to be made. The ⁵servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee
- 27 all. And the lord of that ⁵servant, being moved with compassion, released him, and
- 28 forgave him the ⁶debt. But that ⁵servant went out, and found one of his fellow-servants, who owed him a hundred 'shillings: and he laid hold on him, and took *him* by

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *congregation*. ² Or, *seventy times and seven*.

³ Gr. *bondservants*.

⁴ This talent was probably worth about £240.

⁵ Gr. *bondservant*.

⁶ Gr. *loan*.

⁷ The word in the Greek denotes a coin worth about eight pence half-penny.

Matthew 18.

the throat, saying, Pay what thou owest. So his fellow servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked 'servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

§ 73. Journeying to the Feast of Tabernacles.

[Samaria.]

John 7.

^d Now the feast of the Jews, the feast of 2 tabernacles, was at hand. His brethren 3 therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret,² and 4 himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did 5 not believe on him. Jesus therefore saith 6 unto them, My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go 8 ye up unto the feast: I go not up³ unto this feast; because my time is not yet ful-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *bondservant*.² Some ancient authorities read *and seeketh it to be known openly*.³ Many ancient authorities add *yet*.

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PLATE V.

FROM CAPERNAUM TO JERUSALEM, AND RETURNING TO
GALILEE ; AGAIN TO JERUSALEM.

§§ 73-118.

As shown by the blue line, Jesus leaves Capernaum, journeying to the Feast of Tabernacles at Jerusalem, through Samaria, where his disciples wish to burn a village with fire from heaven (§ 73). At Jerusalem he taught in the Temple and in the country round about (§§ 74-90). Then he went away beyond Jordan, into Perea, where he taught and uttered many parables, including that of the Prodigal Son (§§ 91-102).

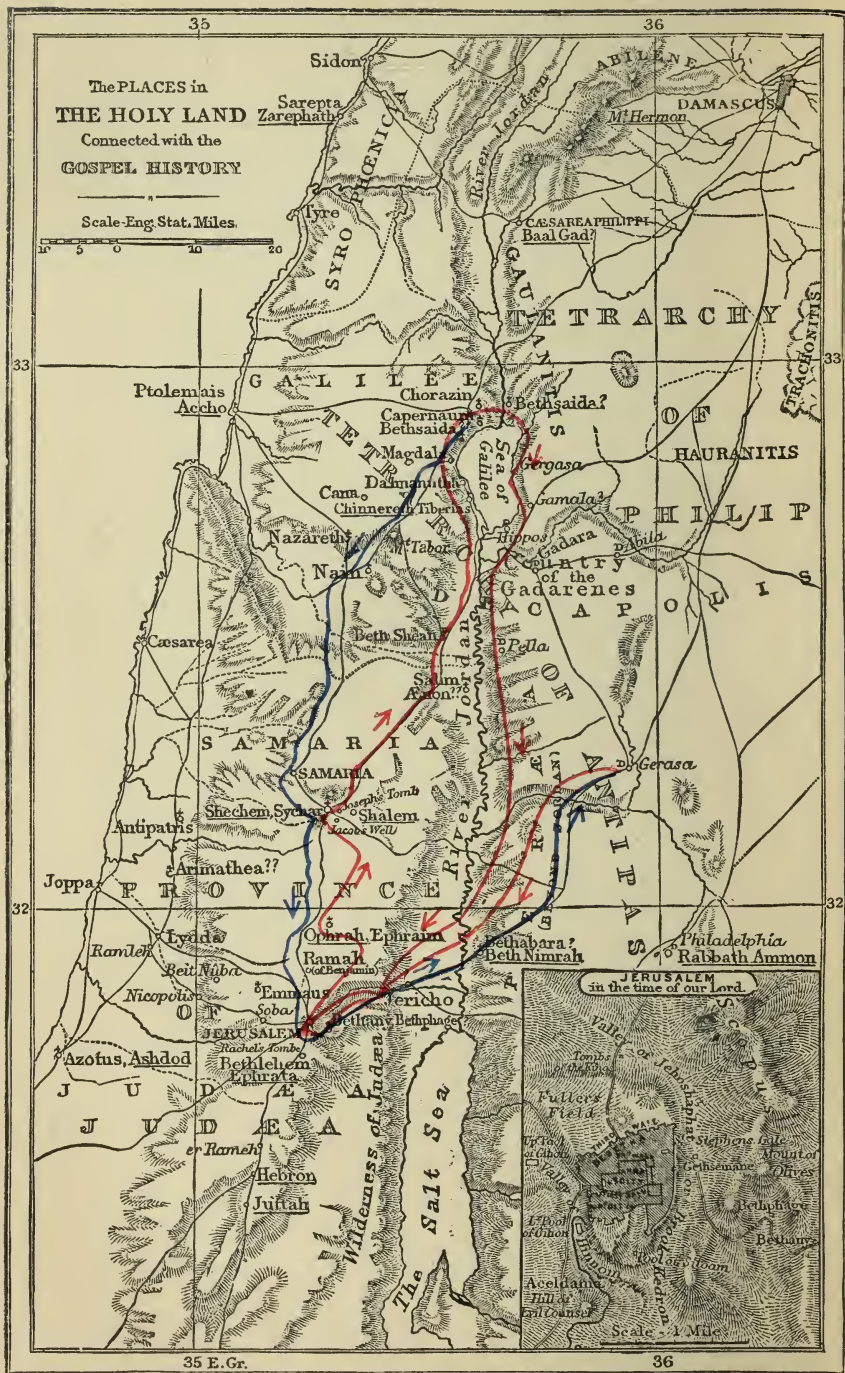
As shown by the red line, he then returned to Bethany, where Lazarus was raised from the dead (§ 103), and retired to Ephraim (§ 104). He then passed through Samaria and made a final circuit of Galilee (§§ 105-107), and once more entered Perea, where, after much teaching (§§ 108-114) he returned toward Jerusalem. At Jericho a blind man was restored and Zaccheus approved (§§ 115 and 116). Then he triumphantly entered Jerusalem (§ 118). During the Passover-week he went out morning and evening to Bethany, and at the close of the week died upon the Cross, and on the first day of the next week ROSE FROM THE DEAD.

The location of the several appearances of Jesus to the disciples after the Resurrection is sufficiently clear without delineation.

(Opposite page III.)

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Scale-Eng. Stat. Miles.



John 7.

9 filled. And having said these things unto
10 them, he abode *still* in Galilee. But when
his brethren were gone up unto the feast,
then went he also up, not publicly, but as
it were in secret.

51 Luke 9. ^c And it came to pass, when the
days ¹ were well-nigh come that he should
be received up, he stedfastly set his face
52 to go to Jerusalem, and sent messengers
before his face: and they went, and entered
into a village of the Samaritans, to
53 make ready for him. And they did not
receive him, because his face was *as though*
54 *he were* going to Jerusalem. And when
his disciples James and John saw *this*,
they said, Lord, wilt thou that we bid fire
to come down from heaven, and consume
55 them ²? But he turned, and rebuked them ³.
56 And they went to another village.

57 And as they went in the way, a certain
man said unto him, I will follow thee
58 whithersoever thou goest. And Jesus
said unto him, The foxes have holes, and
the birds of the heaven *have* ⁴ nests; but
the Son of man hath not where to lay his
59 head. And he said unto another, Follow
me. But he said, Lord, suffer me first to
60 go and bury my father. But he said unto
him, Leave the dead to bury their own
dead; but go thou and publish abroad the
61 kingdom of God. And another also said,
I will follow thee, Lord; but first suffer
me to bid farewell to them that are at my
62 house. But Jesus said unto him, No man,
having put his hand to the plough, and
looking back, is fit for the kingdom of God.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr *were being fulfilled*.

² Many ancient authorities add *even as Elijah did*.

³ Some ancient authorities add *and said, Ye know not what manner of spirit ye are of*. Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them*.

⁴ Gr. *lodging-places*.

§ 74 Teaching in the Temple.

[Jerusalem.]

John 7.

^d The Jews therefore sought him at the 11
feast, and said, Where is he? And there 12
was much murmuring among the multi-
tudes concerning him: some said, He is a
good man; others said, Not so, but he lead-
eth the multitude astray. Howbeit no 13
man spake openly of him for fear of the
Jews.

But when it was now the midst of the 14
feast Jesus went up into the temple, and
taught. The Jews therefore marvelled, 15
saying, How knoweth this man letters,
having never learned? Jesus therefore 16
answered them, and said, My teaching is
not mine, but his that sent me. If any man 17
willeth to do his will, he shall know of the
teaching, whether it be of God, or *whether*
I speak from myself. He that speaketh 18
from himself seeketh his own glory: but
he that seeketh the glory of him that sent
him, the same is true, and no unrighteous-
ness is in him. Did not Moses give you 19
the law, and *yet* none of you doeth the
law? Why seek ye to kill me? The mul- 20
titude answered, Thou hast a demon: who
seeketh to kill thee? Jesus answered and 21
said unto them, I did one work, and ye all
marvel because thereof. Moses hath given 22
you circumcision (not that it is of Moses,
but of the fathers); and on the sabbath ye
circumcise a man. If a man receiveth cir- 23
cumcision on the sabbath, that the law of
Moses may not be broken; are ye wroth
with me, because I made¹ a man every
whit whole on the sabbath? Judge not 24
according to appearance, but judge right-
eous judgement.

Some therefore of them of Jerusalem 25
said, Is not this he whom they seek to kill?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. a *whole man sound*.

John 7.

- 26 And lo, he speaketh openly, and they say
nothing unto him. Can it be that the rulers
27 indeed know that this is the Christ? How-
beit we know this man, whence he is: but
when the Christ cometh, no one knoweth
28 whence he is. Jesus therefore cried in the
temple, teaching and saying, Ye both know
me, and know whence I am; and I am not
come of myself, but he that sent me is true,
29 whom ye know not. I know him; because
30 I am from him, and he sent me. They
sought therefore to take him: and no man
laid his hand on him, because his hour was
31 not yet come. But of the multitude many
believed on him; and they said, When the
Christ shall come, will he do more signs
than those which this man hath done,
32 The Pharisees heard the multitude mur-
muring these things concerning him; and
the chief priests and the Pharisees sent
33 officers to take him. Jesus therefore said,
Yet a little while am I with you, and I go
34 unto him that sent me. Ye shall seek me,
and shall not find me: and where I am, ye
35 cannot come. The Jews therefore said
among themselves, Whither will this man
go that we shall not find him? will he go
unto the Dispersion¹ among the Greeks,
36 and teach the Greeks? What is this word
that he said, Ye shall seek me, and shall not
find me: and where I am, ye cannot come?
37 Now on the last day, the great *day* of the
feast, Jesus stood and cried, saying, If any
man thirst, let him come unto me, and
38 drink. He that believeth on me, as the
scripture hath said,² from within him shall
39 flow rivers of living water. But this spake
he of the Spirit, which they that believed
on him were to receive:³ for the Spirit was

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *of*.

² Gr. *out of his belly*.

³ Some ancient authorities read *for the Holy Spirit was not yet given*.

John 7.

not yet *given* ; because Jesus was not yet glorified. *Some* of the multitude therefore, 40 when they heard these words, said, This is of a truth the prophet. Others said, This 41 is the Christ. But some said, What, doth the Christ come out of Galilee ? Hath not 42 the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was ? So there 43 arose a division in the multitude because of him. And some of them would have 44 taken him ; but no man laid hands on him.

The officers therefore came to the chief 45 priests and Pharisees ; and they said unto them, Why did ye not bring him ? The 46 officers answered, Never man so spake. The Pharisees therefore answered them, 47 Are ye also led astray ? Hath any of the 48 rulers believed on him, or of the Pharisees ? But this multitude who knoweth not the law 49 are accursed. Nicodemus saith unto them 50 (he that came to him before, being one of them), Doth our law judge a man, except 51 it first hear from himself and know what he doeth ? They answered and said unto 52 him, Art thou also of Galilee ? Search, and 'see that out of Galilee ariseth no prophet.

§ 75. The Woman taken in Adultery.

[Jerusalem.]

John 7.

^{d2} [And they went every man unto his 53 own house : but Jesus went unto John 8. 1 the mount of Olives. And early in the morn- 2 ing he came again into the temple, and all the people came unto him ; and he sat down, and taught them. And the scribes and 3 the Pharisees bring a woman taken in adultery ; and having set her in the midst, they 4

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *see : for out of Galilee &c.*² Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

John 8.

- say unto him, ' Master, this woman hath been taken in adultery, in the very act.
 5 Now in the law Moses commanded us to stone such : what then sayest thou of her?
 6 And this they said, trying him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger
 7 wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
 8 And again he stooped down, and with his
 9 finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the
 10 woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord.
 11 And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.]

§ 76. The Light of the World.

John 8.

[Jerusalem.]

- 12 ^d Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is
 13 not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence
 14 I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true; for I am not alone, but I and the Father that sent me.
 15 Yea and in your law it is written, that the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *Teacher*.

John 8.

witness of two men is true. I am *he* that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins. They said therefore unto him, Who art thou? Jesus said unto them, ¹Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that ²I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him. As he spake these things, many believed on him.

Jesus therefore said to those Jews who had believed him, If ye abide in my word,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Altogether that which I also speak unto you.*

² Or, *I am he; and I do.*

John 8.

32 *then* are ye truly my disciples ; and ye shall
 33 know the truth, and the truth shall make
 you free. They answered unto him, We are
 Abraham's seed, and have never yet been
 in bondage to any man : how sayest thou,
 34 Ye shall be made free ? Jesus answered
 them, Verily, verily, I say unto you, Every
 one that committeth sin is the bondservant
 35 of sin. And the bondservant abideth not in
 the house for ever : the son abideth for ever.
 36 If therefore the Son shall make yon free,
 37 ye shall be free indeed. I know that ye
 are Abraham's seed ; yet ye seek to kill
 me, because my word ¹ hath not free course
 38 in you. I speak the things which I have
 seen with ² *my* Father : and ye also do the
 things which ye heard from *your* father.
 39 They answered and said unto him, Our
 father is Abraham. Jesus saith unto them,
 If ye ³ were Abraham's children, ⁴ ye
 40 would do the works of Abraham. But
 now ye seek to kill me, a man that hath
 told you the truth, which I heard from
 41 God : this did not Abraham. Ye do the
 works of your father. They said unto him,
 We were not born of fornication ; we have
 42 one Father, *even* God. Jesus said unto
 them, If God were your Father, ye would
 love me : for I came forth and am come
 from God ; for neither have I come of my-
 43 self, but he sent me. Why do ye not ⁵ un-
 derstand my speech ? *Even* because ye
 44 cannot hear my word. Ye are of *your*
 father the devil, and the lusts of your
 father it is your will to do. He was a
 murderer from the beginning, and standeth
 not in the truth, because there is no truth

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *hath no place in you.*

² Or. *the Father: do ye also therefore the things which ye heard from the Father.*

³ Gr. *are.*

⁴ Some ancient authorities read *ye do the works of Abraham.*

⁵ Or, *know.*

John 8.

in him. ' When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the 45 truth, ye believe me not. Which of you 46 convicteth me of sin? If I say truth, why do ye not believe me? He that is of God 47 heareth the words of God: for this cause ye hear *them* not. because ye are not of God. The Jews answered and said unto 48 him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. But I 50 seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, 61 I say unto you, If a man keep my word, he shall never see death. The Jews said unto 52 him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou 53 greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? Jesus answered, If I 54 glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God: and ye have not 55 known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced 56^a to see my day; and he saw it, and was glad. The Jews therefore said unto him, 57 Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto 58 them, Verily, verily, I say unto you, Before Abraham was born, I am. They took up 59 stones therefore to cast at him: but Jesus

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*

² Or, *that he should see.*

John 8.

¹ hid himself, and went out of the temple ².

§ 77. Seventy Disciples sent forth.

[Probably Jerusalem.]

Luke 10.

1 ^c Now after these things the Lord appointed seventy ³ others, and sent them two and two before his face into every city and place, whither he himself was
2 about to come. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers
3 into his harvest. Go your ways: behold, I send you forth as lambs in the midst of
4 wolves. Carry no purse, no wallet, no shoes: and salute no man on the way.
5 And into whatsoever house ye shall ⁴ enter, first say, Peace *be* to this house. And if a son of peace be there, your peace shall rest upon ⁵ him: but if not, it shall turn to
7 you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set
9 before you: and heal the sick that are therein, and say unto them, The kingdom
10 of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets
11 thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that
12 the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that
13 day for Sodom, than for that city. Woe

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *was hidden, and went &c.*

² Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

³ Many ancient authorities add *and two*: and so in ver. 17.

⁴ Or, *enter first, say.*

⁵ Or, *it.*

Luke 10.

unto thee, Chorazin ! woe unto thee, Beth-
saida ! for if the ¹mighty works had been
done in Tyre and Sidon, which were done
in you, they would have repented long
ago, sitting in sackcloth and ashes. How- 14
beit it shall be more tolerable for Tyre and
Sidon in the judgement, than for you. And 15
thou, Capernaum, shalt thou be exalted
unto heaven ? thou shalt be brought
down unto Hades. He that heareth you 16
heareth me ; and he that rejecteth you re-
jecteth me ; and he that rejecteth me re-
jecteth him that sent me.

And the seventy returned with joy, say- 17
ing, Lord, even the demons are subject un-
to us in thy name. And he said unto them, 18
I beheld Satan fallen as lightning from
heaven. Behold, I have given you author- 19
ity to tread upon serpents and scorpions,
and over all the power of the enemy : and
nothing shall in any wise hurt you. How- 20
beit in this rejoice not, that the spirits are
subject unto you ; but rejoice that your
names are written in heaven.

In that same hour he rejoiced ²in the 21
Holy Spirit, and said, I ³thank thee, O
Father, Lord of heaven and earth, that
thou didst hide these things from the wise
and understanding, and didst reveal them
unto babes : yea, Father ; ⁴for so it was
well-pleasing in thy sight. All things have 22
been delivered unto me of my Father : and
no one knoweth who the Son is, save the
Father ; and who the Father is, save the
Son, and he to whomsoever the Son will-
eth to reveal *him*. And turning to the dis- 23
ciples, he said privately, Blessed *are* the
eyes which see the things that ye see : for I 24
say unto you, that many prophets and kings

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *powers*.

³ Or, *praise*.

² Or, *by*.

⁴ Or, *that*.

Luke 10.

desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

§ 78. Parable of the Good Samaritan.

[Judea.]

Luke 10.

25 ° And behold, a certain lawyer stood up and tried him, saying, ' Master, what shall
26 I do to inherit eternal life? And he said unto him, What is written in the law?
27 how readest thou? And he answering said, Thou shalt love the Lord thy God² with all thy heart, and with all thy soul, and with all thy strength, and with all thy
28 mind; and thy neighbour as thyself. And he said unto him, Thou hast answered
29 right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus,
30 And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him
31 half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.
32 And in like manner a Levite also, when he came to the place, and saw him, passed by
33 on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with
34 compassion, and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care
35 of him. And on the morrow he took out two³ shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Teacher*.

² Gr. *from*.

³ The word in the Greek denotes a coin worth about eight pence halfpenny.

Luke 10.

back again, will repay thee. Which of 36
 these three, thinkest thou, proved neigh-
 bour unto him that fell among the robbers?
 And he said, He that shewed mercy on 37
 him. And Jesus said unto him, Go, and do
 thou likewise.

§ 79. Martha and Mary.

[Bethany.]

Luke 10.

Now as they went on their way, he en- 38
 tered into a certain village: and a certain
 woman named Martha received him into
 her house. And she had a sister called 39
 Mary, who also sat at the Lord's feet, and
 heard his word. But Martha was¹ cum- 40
 bered about much serving: and she came
 up to him, and said, Lord, dost thou not
 care that my sister did leave me to serve
 alone? bid her therefore that she help me.
 But the Lord answered and said unto her, 41
² Martha, Martha, thou art anxious and
 troubled about many things: ³ but one 42
 thing is needful: for Mary hath chosen the
 good part, which shall not be taken away
 from her.

§ 80. A Lesson on Prayer.

[Judea.]

Luke 11.

And it came to pass, as he was praying 1
 in a certain place, that when he ceased,
 one of his disciples said unto him, Lord,
 teach us to pray, even as John also taught
 his disciples. And he said unto them, 2
 When ye pray, say, ⁴ Father, Hallowed be
 thy name. Thy kingdom come.⁵ Give us 3

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *distracted*.

² A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

³ Many ancient authorities read *but few things are needful, or one.*

⁴ Many ancient authorities read *Our Father, who art in heaven.*

⁵ Many ancient authorities add *Thy will be done, as in heaven, so on earth.*

Luke 11.

- day by day ¹ our daily bread. And for-
 4 give us our sins; for we ourselves also
 forgive every one that is indebted to us.
 And bring us not into temptation².
 5 And he said unto them, Which of you
 shall have a friend, and shall go unto him
 at midnight, and say to him, Friend, lend
 6 me three loaves; for a friend of mine is
 come to me from a journey, and I have
 7 nothing to set before him; and he from
 within shall answer and say, Trouble me
 not: the door is now shut, and my children
 are with me in bed; I cannot rise and give
 8 thee? I say unto you, Though he will not
 rise and give him, because he is his friend,
 yet because of his importunity he will
 arise and give him ³ as many as he needeth.
 9 And I say unto you, Ask, and it shall be
 given you; seek, and ye shall find; knock,
 10 and it shall be opened unto you. For every
 one that asketh receiveth; and he that
 seeketh findeth; and to him that knocketh
 11 it shall be opened. And of which of you
 that is a father shall his son ask ⁴ a loaf,
 and he give him a stone? or a fish, and he
 12 for a fish give him a serpent? Or *if* he
 shall ask an egg, will he give him a scor-
 13 pion? If ye then, being evil, know how
 to give good gifts unto your children, how
 much more shall *your* heavenly Father
 give the Holy Spirit to them that ask him?

§ 81. A Demon Cast Out.

[Judea.]

Luke 11.

- 14 ^c And he was casting out a demon *which*
was dumb. And it came to pass, when the
 demon was gone out, the dumb man spake;

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *our bread for the coming day, or our needful bread.*

² Many ancient authorities add *but deliver us from the evil one (or, from evil).*

³ Or, *whatsoever things.*

⁴ Some ancient authorities omit *a loaf, and he gave him a stone? or.*

Luke 11.

and the multitudes marvelled. But some 15
of them said, 'By Beelzebub the prince of
the demons casteth he out demons. And 16
others, trying *him*, sought of him a sign
from heaven. But he, knowing their 17
thoughts, said unto them, Every kingdom
divided against itself is brought to deso-
lation; ² and a house *divided* against a house
falleth. And if Satan also is divided 18
against himself, how shall his kingdom
stand? because ye say that I cast out
demons 'by Beelzebub. And if I 'by 19
Beelzebub cast out demons, by whom do
your sons cast them out? therefore shall
they be your judges. But if I by the fin- 20
ger of God cast out demons, then is the
kingdom of God come upon you. When 21
the strong *man* fully armed guardeth his
own court, his goods are in peace: but 22
when a stronger than he shall come upon
him, and overcome him, he taketh from
him his whole armour wherein he trusted,
and divideth his spoils. He that is not 23
with me is against me; and he that gather-
eth not with me scattereth. The unclean 24
spirit when ³ he is gone out of the man,
passeth through waterless places, seeking
rest; and finding none, ³ he saith, I will
turn back unto my house whence I came
out. And when ³ he is come, ³ he findeth it 25
swept and garnished. Then goeth ³ he, and 26
taketh to *him* seven other spirits more evil
than ⁴ himself; and they enter in and dwell
there: and the last state of that man be-
cometh worse than the first.

And it came to pass, as he said these 27
things, a certain woman out of the multi-
tude lifted up her voice, and said unto him,
Blessed is the womb that bare thee, and
the breasts which thou didst suck. But 28

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *In*.

² Or, *and house falleth upon house*.

³ Or, *it*.

⁴ Or, *itself*.

Luke 11.

he said, Yea rather, blessed are they that hear the word of God, and keep it.

§ 82. A Sign again Refused.

Luke 11.

[Judea.]

- 29 ^c And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.
- 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man
- 31 be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, 'a greater than
- 32 Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, 'a greater than Jonah is here.
- 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they that
- 34 enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of
- 35 darkness. Look therefore whether the
- 36 light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

§ 83. Woes on Pharisees and Lawyers.

Luke 11.

[Judea.]

- 37 ^c Now as he spake, a Pharisee asketh him to ²dine with him: and he went in,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *more than*.

² Gr. *breakfast*.

Luke 11.

and sat down to meat. And when the 38
Pharisee saw it, he marvelled that he had
not first bathed himself before ¹ dinner.
And the Lord said unto him, Now do ye 39
Pharisees cleanse the outside of the cup
and of the platter; but your inward part
is full of extortion and wickedness. Ye 40
foolish ones, did not he that made the out-
side make the inside also? Howbeit give 41
for alms those things which ² are within;
and behold, all things are clean unto you.

But woe unto you Pharisees! for ye 42
tithe mint and rue and every herb, and
pass over justice and the love of God: but
these ought ye to have done, and not to
leave the other undone. Woe unto you 43
Pharisees! for ye love the chief seats in
the synagogues, and the salutations in the
marketplaces. Woe unto you! for ye are 44
as the tombs which appear not, and the
men that walk over *them* know it not.

And one of the lawyers answering saith 45
unto him, ³ Master, in saying this thou re-
proachest us also. And he said, Woe unto 46
you lawyers also! for ye lade men with
burdens grievous to be borne, and ye
yourselves touch not the burdens with one
of your fingers. Woe unto you! for ye 47
build the tombs of the prophets, and your
fathers killed them. So ye are witnesses 48
and consent unto the works of your
fathers: for they killed them, and ye build
their tombs. Therefore also said the wis- 49
dom of God, I will send unto them proph-
ets and apostles; and *some* of them they
shall kill and persecute; that the blood of 50
all the prophets, which was shed from the
foundation of the world, may be required
of this generation; from the blood of Abel 51
unto the blood of Zachariah, who perished

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *breakfast*.

² Or, *ye can*.

³ Or, *Teacher*.

Luke 11.

between the altar and the ¹ sanctuary : yea,
I say unto you, it shall be required of this
52 generation. Woe unto you lawyers ! for
ye took away the key of knowledge : ye
entered not in yourselves, and them that
were entering in ye hindered.
53 And when he was come out from thence,
the scribes and the Pharisees began to
² press upon *him* vehemently, and to pro-
54 voke him to speak of ³ many things ; laying
wait for him, to catch something out of his
mouth.

§ 84. Warning and Encouragement.

Luke 12.

[Judea.]

1 ^c In the mean time, when ⁴ the many thou-
sands of the multitude were gathered to-
gether, insomuch that they trode one upon
another, he began to ⁵ say unto his disci-
ples first of all, Beware ye of the leaven of
2 the Pharisees, which is hypocrisy. But
there is nothing covered up, that shall not
be revealed : and hid, that shall not be
3 known. Wherefore whatsoever ye have
said in the darkness shall be heard in the
light ; and what ye have spoken in the ear
in the inner chambers shall be proclaimed
4 upon the housetops. And I say unto you
my friends, Be not afraid of them that kill
the body, and after that have no more that
5 they can do. But I will warn you whom
ye shall fear : Fear him, who after he hath
killed hath ⁶ power to cast into ⁷ hell ; yea,
6 I say unto you, Fear him. Are not five
sparrows sold for two pence ? and not one
of them is forgotten in the sight of God.
7 But the very hairs of your head are all
numbered. Fear not : ye are of more

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *house*.

² Or, *set themselves vehemently against him*.

³ Or, *more*.

⁴ Gr. *the myriads of*.

⁵ Or, *say unto his disciples, First of all beware ye*.

⁶ Or, *authority*.

⁷ Gr. *Gehenna*.

Luke 12.

value than many sparrows. And I say 8
unto you, Every one who shall confess ¹ me
before men, ² him shall the Son of man
also confess before the angels of God: but 9
he that denieth me in the presence of men
shall be denied in the presence of the
angels of God. And every one who shall 10
speak a word against the Son of man, it
shall be forgiven him: but unto him that
blasphemeth against the Holy Spirit it
shall not be forgiven. And when they 11
bring you before the synagogues, and the
rulers, and the authorities, be not anxious
how or what ye shall answer, or what ye
shall say: for the Holy Spirit shall teach 12
you in that very hour what ye ought to
say.

§ 85. The Foolish Rich Man.

[Judea..]

Lk ke 12.

^cAnd one out of the multitude said unto 13
him, ³ Master, bid my brother divide the in-
heritance with me. But he said unto him, 14
Man, who made me a judge or a divider
over you? And he said unto them, Take 15
heed, and keep yourselves from all covet-
ousness: ⁴ for a man's life consisteth not in
the abundance of the things which he
possesseth. And he spake a parable unto 16
them, saying, The ground of a certain rich
man brought forth plentifully: and he rea- 17
soned with himself, saying, What shall I
do, because I have not where to bestow
my fruits? And he said, This will I do: I 18
will pull down my barns, and build greater;
and there will I bestow all my corn and
my goods. And I will say to my ³ soul, 19
⁶ Soul, thou hast much goods laid up for
many years; take thine ease, eat, drink, be
merry. But God said unto him, Thou 20

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *in me*.² Gr. *in him*.³ Or, *Teacher*.⁴ Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth*.⁵ Or, *life*.

Luke 12.

foolish one, this night ¹ is thy ² soul required of thee; and the things which thou hast
21 prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Be not anxious for *your*
³ life, what ye shall eat; nor yet for your
23 body, what ye shall put on. For the ³ life is more than the food, and the body than the
24 raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye
25 than the birds! And which of you by being anxious can add a cubit unto ⁴ the measure of his life? If then ye are not able to do even that which is least, why are ye
26 anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not ar-
27 rayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye
28 of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither
29 be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye
30 have need of these things. Howbeit seek ye ⁵ his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to
31 give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draw-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *they require thy soul.*

² Or, *life.*

³ Or, *soul.*

⁴ Or, *his stature.*

⁵ Many ancient authorities read *the kingdom of God.*

eth near, neither moth destroyeth. ^{Luke 12.} For 34
 where your treasure is, there will your
 heart be also.

Let your loins be girded about, and your 35
 lamps burning; and be ye yourselves like 36
 unto men looking for their lord, when he
 shall return from the marriage feast; that,
 when he cometh and knocketh, they may
 straightway open unto him. Blessed are 37
 those ¹servants, whom the lord when he
 cometh shall find watching: verily I say
 unto you, that he shall gird himself, and
 make them sit down to meat, and shall
 come and serve them. And if he shall 38
 come in the second watch, and if in the
 third, and find *them* so, blessed are those
servants. ² But know this, that if the mas- 39
 ter of the house had known in what hour
 the thief was coming, he would have
 watched, and not have left his house to be
³ broken through. Be ye also ready: for 40
 in an hour that ye think not the Son of
 man cometh.

And Peter said, Lord, speakest thou this 41
 parable unto us, or even unto all? And 42
 the Lord said, Who then is the ⁴ faithful
 and wise steward, whom his lord shall set
 over his household, to give them their por-
 tion of food in due season? Blessed is 43
 that ⁵servant, whom his lord when he com-
 eth shall find so doing. Of a truth I say 44
 unto you, that he will set him over all that
 he hath. But if that ⁵servant shall say in 45
 his heart, My lord delayeth his coming;
 and shall begin to beat the menservants
 and the maidservants, and to eat and drink,
 and to be drunken; the lord of that ⁵ser- 46
 vant shall come in a day when he expect-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservants*.

² Or, *but this ye know*.

³ Gr. *digged through*.

⁴ Or, *the faithful steward, the wise man whom &c.*

⁵ Gr. *bondservant*.

Luke 12.

eth not, and in an hour when he knoweth not, and shall ¹cut him asunder, and appoint his portion with the unfaithful. And that ²servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

49 I came to cast fire upon the earth; and ³what do I desire, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but 52 rather division: for there shall be from henceforth five in one house divided, three 53 against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and 55 so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a ⁴scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to ⁵interpret the face of the earth and the heaven; but how is it that ye know not how to ⁵interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *severely scourge him.*

² Gr. *bondservant.*

³ Or, *how I would that it were already kindled!*

⁴ Or, *hot wind.*

⁵ Gr. *prove.*

Luke 12.

the magistrate, on the way give diligence to be quit of him ; lest haply he drag thee unto the judge, and the judge shall deliver thee to the ¹ officer, and the ¹ officer shall cast thee into prison. I say unto thee, Thou 59 shalt by no means come out thence, till thou have paid the very last mite.

§ 86. Repentance taught.

[Judea.]

Luke 13.

^c Now there were some present at that 1 very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said un- 2 to them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I 3 tell you, Nay : but, except ye repent, ye shall all in like manner perish. Or those 4 eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were ² offenders above all the men that dwell in Jerusalem? I tell you, Nay : but, 5 except ye repent, ye shall all likewise perish.

§ 87. The Barren Fig Tree.

[Jerusalem.]

Luke 13.

^c And he spake this parable ; A certain 6 man had a fig tree planted in his vineyard ; and he came seeking fruit thereon, and found none. And he said unto the vine- 7 dresser, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why doth it also cumber the ground? And he answering saith unto 8 him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it 9 bear fruit thenceforth, *well* ; but if not, thou shalt cut it down.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *exactor*.² Gr. *debtors*.

§ 88. The Blind Man at the Pool of Siloam.

John 9.

- 1 ^dAnd as he passed by, he saw a man
 2 blind from his birth. And his disciples
 asked him, saying, Rabbi, who did sin,
 this man, or his parents, that he should be
 3 born blind? Jesus answered, Neither did
 this man sin, nor his parents: but that the
 works of God should be made manifest in
 4 him. We must work the works of him
 that sent me, while it is day: the night
 5 cometh, when no man can work. When I
 am in the world, I am the light of the
 6 world. When he had thus spoken, he spat
 on the ground, and made clay of the spittle,
 7 ¹and anointed his eyes with the clay, and
 said unto him, Go, wash in the pool of Si-
 loam (which is by interpretation, Sent).
 He went away therefore, and washed, and
 8 came seeing. The neighbours therefore,
 and they who saw him aforetime, that he
 was a beggar, said, Is not this he that sat
 9 and begged? Others said, It is he: others
 said, No, but he is like him. He said, I am
 10 *he*. They said therefore unto him, How
 11 then were thine eyes opened? He an-
 swered, The man that is called Jesus made
 clay, and anointed mine eyes, and said un-
 to me, Go to Siloam, and wash: so I went
 away and washed, and I received sight.
 12 And they said unto him, Where is he? He
 saith, I know not.
- 13 They bring to the Pharisees him that
 14 aforetime was blind. Now it was the sab-
 bath on the day when Jesus made the clay,
 15 and opened his eyes. Again therefore the
 Pharisees also asked him how he received
 his sight. And he said unto them, He
 put clay upon mine eyes, and I washed,
 16 and do see. Some therefore of the Phari-
 sees said, This man is not from God, be-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *and with the clay thereof anointed his eyes.*

John 9.

cause he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them. They say therefore 17 unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews 18 therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and 19 asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered and said, 20 We know that this is our son, and that he was born blind: but how he now seeth, 21 we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his 22 parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; 23 ask him. So they called a second time the 24 man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, 25 Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, 26 What did he to thee? how opened he thine eyes? He answered them, I told you 27 even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples? And they reviled 28 him, and said, Thou art his disciple; but we are disciples of Moses. We know that 29 God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, 30

John 9.

Why, herein is the marvel, that ye know not whence he is, and *yet* he opened mine
 31 eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.
 32 Since the world began it was never heard that any one opened the eyes of a man
 33 born blind. If this man were not from
 34 God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and finding him, he said, Dost thou believe
 36 on 'the Son of God? He answered and said, And who is he, Lord, that I may be-
 37 lieve on him? Jesus said unto him, Thou hast both seen him, and he it is that speak-
 38 eth with thee. And he said, Lord, I be-
 39 lieve. And he worshipped him. And Jesus said, For judgement came I into this world, that they who see not may see; and that they who see may become blind.
 40 Those of the Pharisees that were with him heard these things, and said unto him, Are
 41 we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

§ 89. The Good Shepherd.

[Jerusalem.]

John 10.

1 ^d Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.
 2 But he that entereth in by the door is ² the
 3 shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and
 4 leadeth them out. When he hath put

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Many ancient authorities read *the Son of man*.² Or, *a shepherd*.

John 10.

forth all his own, and goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not 5 follow, but will flee from him : for they know not the voice of strangers. This 6 ¹parable spake Jesus unto them : but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, 7 Verily, verily, I say unto you, I am the door of the sheep. All that came ²before 8 me are thieves and robbers : but the sheep did not hear them. I am the door : by me 9 if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he 10 may steal, and kill, and destroy : I came that they may have life, and may ³have *it* abundantly. I am the good shepherd : the 11 good shepherd layeth down his life for the sheep. He that is a hireling, and not a 12 shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them* : *he fleeth* 13 because he is a hireling, and careth not for the sheep. I am the good shepherd ; and 14 I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father ; and I lay down my life for the sheep. And other sheep I have, which 16 are not of this fold : them also I must ⁴bring, and they shall hear my voice ; and ⁵they shall become one flock, one shepherd. Therefore doth the Father love me, be- 17 cause I lay down my life, that I may take it again. No one ⁶taketh it away from me, 18

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *proverb*.

² Some ancient authorities omit *before me*.

³ Or, *have abundance*.

⁴ Or, *lead*.

⁵ Or, *there shall be one flock*.

⁶ Some ancient authorities read *took it away*.

John 10.

but I lay it down of myself. I have ¹ power to lay it down, and I have ¹ power to take it again. This commandment received I from my Father.

§ 90. Division among the Jews.

[Jerusalem.]

John 10.

19 ^dThere arose a division again among the
20 Jews because of these words. And many
of them said, He hath a demon, and is mad;
21 why hear ye him? Others said, These are
not the sayings of one possessed with a demon.
Can a demon open the eyes of the blind?

22 ²And it was the feast of the dedication
23 at Jerusalem: it was winter; and Jesus
was walking in the temple in Solomon's
24 porch. The Jews therefore came round
about him, and said unto him, How long
dost thou hold us in suspense? If thou art
25 the Christ, tell us plainly. Jesus answered
them, I told you, and ye believe not: the
works that I do in my Father's
26 name, these bear witness of me. But ye
believe not, because ye are not of my
27 sheep. My sheep hear my voice, and I
28 know them, and they follow me: and I
give unto them eternal life; and they shall
never perish, and no one shall snatch them
29 out of my hand. ³My Father, who hath
given *them* unto me, is greater than all;
and no one is able to snatch ⁴*them* out of
30 the Father's hand. I and the Father are
31 one. The Jews took up stones again to
32 stone him. Jesus answered them, Many
good works have I shewed you from the
Father; for which of those works do ye
33 stone me? The Jews answered him, For

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *right*.

² Some ancient authorities read *At that time was the feast*.

³ Some ancient authorities read *That which my Father hath given unto me*.

⁴ Or, *aught*.

John 10.

a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father 'sanctified and sent into the world, Thou blasphemest; because I said, I am *the* Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand.

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

§ 91. Woman healed in the Synagogue.

[Peræa.]

Luke 13.

°And he was teaching in one of the synagogues on the sabbath day. And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *consecrated*.

Luke 13.

men ought to work: in them therefore
come and be healed, and not on the day of
15 the sabbath. But the Lord answered him,
and said, Ye hypocrites, doth not each one
of you on the sabbath loose his ox or his
ass from the ¹stall, and lead him away to
16 watering? And ought not this woman,
being a daughter of Abraham, whom Satan
had bound, lo, *these* eighteen years, to have
been loosed from this bond on the day of
17 the sabbath? And as he said these things,
all his adversaries were put to shame: and
all the multitude rejoiced for all the glori-
ous things that were done by him.

§ 92. Parables of the Kingdom of Heaven.

[Peræa.]

Luke 13.

18 ^cHe said therefore, Unto what is the
kingdom of God like? and whereunto
19 shall I liken it? It is like unto a grain of
mustard seed, which a man took, and cast
into his own garden; and it grew, and be-
came a tree; and the birds of the heaven
20 lodged in the branches thereof. And
again he said, Whereunto shall I liken the
21 kingdom of God? It is like unto leaven,
which a woman took and hid in three
² measures of meal, till it was all leavened.
22 And he went on his way through cities
and villages, teaching, and journeying on
23 unto Jerusalem. And one said unto him,
24 Lord, are they few that are saved? And
he said unto them, Strive to enter in by
the narrow door: for many, I say unto
25 ³able. When once the master of the house
is risen up, and hath shut to the door, and
ye begin to stand without, and to knock at

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *manger*.

² The word in the Greek denotes the Hebrew *seah*, a
measure containing nearly a peck and a half.

³ Or, *able, when once*.

Luke 13.

the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

§ 93. Lamentation over Jerusalem.

[Peræa.]

Luke 13.

^c In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third *day* ² I am perfected. Howbeit I must go on my way to-day and to-morrow and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, your house is left unto you *desolate*: and I say unto you, Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *recline*.² Or, *I end my course*.

§ 94. Dining with a Pharisee.

Luke 14.

1 ^cAnd it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they
 2 were watching him. And behold, there was before him a certain man who had the
 3 dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it
 4 lawful to heal on the sabbath or not? But they held there peace. And he took him,
 5 and healed him, and let him go. And he said unto them, Which of you shall have
 1 an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath
 6 day? And they could not answer again unto these things.

§ 95. Supper Parables.

[Peræa.]

Luke 14.

7 ^cAnd he spake a parable unto those who were bidden, when he marked how they chose out the chief seats; saying unto
 8 them, When thou art bidden of any man to a marriage feast, ² sit not down in the chief seat; lest haply a more honourable man
 9 than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest
 10 place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that
 11 sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
 12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy breth-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Many ancient authorities read *a son*,² Gr. *recline not*.

Luke 14.

ren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when 13 thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt 14 be blessed; because they have not *where-with* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

And when one of them that sat at meat 15 with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto 16 him, A certain man made a great supper; and he bade many: and he sent forth his 17 'servant at supper time to say to them that were bidden, Come; for *all* things are now ready. And they all with one *consent* 18 began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. And another said, I have 19 bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, 20 and therefore I cannot come. And the 21 'servant came, and told his lord these things. Then the master of the house being angry said to his 'servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the 'ser- 22 vant said, Lord, what thou didst command is done, and yet there is room. And the Lord said unto the 'servant, Go 23 out into the highways and hedges, and constrain *them* to come in, that my house may be filled. For I say unto you, that 24 none of those men that were bidden shall taste of my supper.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservant*.

§ 96. Cost of Discipleship.

[Peræa.]

Luke 14.

25 ^c Now there went with him great multitudes : and he turned, and said unto them,
 26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my
 27 disciple. Whosoever doth not bear his own cross, and come after me, cannot be
 28 my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *where-*
 29 *with* to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him,
 30 saying, This man began to build, and was
 31 not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with
 32 twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace.
 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot
 34 be my disciple. Salt therefore is good : but if even the salt have lost its savour,
 35 wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill : *men* cast it out. He that hath ears to hear, let him hear.

§ 97. The Lost Sheep.

[Peræa.]

Luke 15.

1 ^c Now all the publicans and sinners were
 2 drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ^c And he spake unto them this parable,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

Luke 15.

saying, What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, that need no repentance.

§ 98. The Lost Coin.

[Peræa.]

Luke 15.

Or what woman having ten¹ pieces of silver, if she lose one piece, doth not light the lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

§ 99. The Prodigal Son.

[Peræa.]

Luke 15.

And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of² *thy* substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *drachma*, a coin worth about eight pence.² Gr. *the*.

Luke 15.

in that country; and he began to be in
 15 want. And he went and joined himself to
 one of the citizens of that country; and he
 16 sent him into his fields to feed swine. And
 he would fain ¹ have filled his belly with
² the husks that the swine did eat: and no
 17 man gave unto him. But when he came to
 himself he said, How many hired servants
 of my father's have bread enough and to
 18 spare, and I perish here with hunger! I
 will arise and go to my father, and will say
 unto him, Father, I have sinned against
 19 heaven, and in thy sight: I am no more
 worthy to be called thy son: make me as
 20 one of thy hired servants. And he arose,
 and came to his father. But while he was
 yet afar off, his father saw him, and was
 moved with compassion, and ran, and fell
 21 on his neck, and ³ kissed him. And the son
 said unto him, Father, I have sinned
 against heaven, and in thy sight: I am no
 22 more worthy to be called thy son⁴. But
 the father said to his ⁵ servants, Bring forth
 quickly the best robe, and put it on him;
 and put a ring on his hand, and shoes on
 23 his feet: and bring the fatted calf, *and* kill
 24 it, and let us eat, and make merry: for
 this my son was dead, and is alive again;
 he was lost, and is found. And they be-
 25 gan to be merry. Now his elder son was
 in the field: and as he came and drew nigh
 to the house, he heard music and dancing.
 26 And he called to him one of the ⁵ servants,
 and inquired what these things might be.
 27 And he said unto him, Thy brother is
 come; and thy father hath killed the fat-
 ted calf, because he hath received him

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *have been filled*.

² Gr. *the pods of the carob tree*.

³ Gr. *kissed him much*.

⁴ Some ancient authorities add *make me as one of thy hirea servants*. See ver. 19.

⁵ Gr. *bondservants*.

Luke 15.

safe and sound. But he was angry, and 28
 would not go in : and his father came out,
 and intreated him. But he answered and 29
 said to his father, Lo, these many years do
 I serve thee, and I never transgressed a
 commandment of thine : and *yet* thou never
 gavest me a kid, that I might make merry
 with my friends : but when this thy son 30
 came, who hath devoured thy living with
 harlots, thou killedst for him the fatted
 calf. And he said unto him, ' Son thou art 31
 ever with me, and all that is mine is thine.
 But it was meet to make merry and be 32
 glad : for this thy brother was dead, and
 is alive *again* ; and *was* lost, and is found.

§ 100. The Unjust Steward.

[Peræa.]

Luke 16.

° And he said also unto the disciples, 1
 There was a certain rich man, who had a
 steward ; and the same was accused unto
 him that he was wasting his goods. And 2
 he called him, and said unto him, What is
 this that I hear of thee ? render the account
 of thy stewardship ; for thou canst be no
 longer steward. And the steward said 3
 within himself, What shall I do, seeing that
 my lord taketh away the stewardship from
 me ? I have not strength to dig ; to beg
 I am ashamed. I am resolved what to do, 4
 that, when I am put out of the steward-
 ship, they may receive me into their
 houses. And calling to him each one of his 5
 lord's debtors, he said to the first, How
 much owest thou unto my lord ? And he 6
 said, A hundred ² measures of oil. And he
 said unto him, Take thy ³ bond, and sit
 down quickly and write fifty. Then said 7
 he to another, And how much owest thou ?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *Child*.

² Gr. *baths*, the bath being a Hebrew measure.

³ Gr. *writings*.

Luke 16.

- And he said, A hundred ¹ measures of wheat. He saith unto him, Take thy
 8 ² bond, and write fourscore. And his lord commended ³ the unrighteous steward because he had done wisely: for the sons of this ⁴ world are for their own generation
 9 wiser than the sons of the light. And I say unto you, Make to yourselves friends
⁵ by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.
 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.
 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit
 12 to your trust the true *riches*? And if ye have not been faithful in that which is another's, who will give you that which is
 13 ⁶ your own? No ⁷ servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
 14 And the Pharisees, who were lovers of money, heard all these things; and they
 15 scoffed at him. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.
 16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man enter-
 17 eth violently into it. But it is easier for heaven and earth to pass away, than for

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *cors*, the cor being a Hebrew measure.

² Gr. *writings*.

³ Gr. *the steward of unrighteousness*.

⁴ Or, *age*.

⁵ Gr. *out of*.

⁶ Some ancient authorities read *our own*.

⁷ Gr. *household-servant*.

one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Luke 16.

§ 101. The Rich Man and Lazarus.

[Peræa.]

Luke 16.

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *living in mirth and splendour every day.*

² Gr. *Child.*

³ Or, *all these things.*

Luke 16.

29 place of torment. But Abraham saith,
They have Moses and the prophets; let
30 them hear them. And he said, Nay, father
Abraham: but if one go to them from the
31 dead, they will repent. And he said unto
him, If they hear not Moses and the prophets,
neither will they be persuaded, if
one rise from the dead.

§ 102. Occasions of Stumbling.

[Peræa.]

Luke 17.

1 ^cAnd he said unto his disciples, It is impossible but that occasions of stumbling should come: but woe unto him, through
2 whom they come! It were well for him if a millstone were hanged about his neck,
and he were thrown into the sea, rather than that he should cause one of these little
3 ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he
4 repent, forgive him. And if he sin against thee seven times in the day, and seven
times turn again to thee, saying, I repent; thou shalt forgive him.
5 And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye
6 had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou
rooted up, and be thou planted in the sea;
7 and it would obey you. But who is there of you, having a ¹servant plowing or keeping
sheep, that will say unto him, when he is come in from the field, Come straight-
8 way and sit down to meat; and will not rather say unto him, Make ready where-
with I may sup, and gird thyself, and serve me, till I have eaten and drunken; and af-
9 terward thou shalt eat and drink? Doth he thank the ¹servant because he did the
10 things that were commanded? Even so ye

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservant*.

Luke 17.

also, when ye shall have done all the things that are commanded you, say, We are unprofitable ¹servants; we have done that which it was our duty to do.

§ 103. Resurrection of Lazarus.

[Bethany.]

John 11.

^d Now a certain man was sick, Lazarus of 1 Bethany, of the village of Mary and her sister Martha. And it was that Mary who 2 anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore 3 sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Je- 4 sus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, 5 and Lazarus. When therefore he heard 6 that he was sick, he abode at that time two days in the place where he was. Then af- 7 ter this he saith to the disciples, Let us go into Judæa again. The disciples say unto 8 him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not 9 twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man 10 walk in the night, he stumbleth, because the light is not in him. These things spake 11 he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The 12 disciples therefore said unto him, Lord, if he is fallen asleep, he will ²recover. Now 13 Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto 14

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *bondservants*.² Gr. *be saved*.

John 11.

15 them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless
16 let us go unto him. Thomas therefore, who is called ¹ Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.

17 So when Jesus came, he found that he had been in the tomb four days already.

18 Now Bethany was nigh unto Jerusalem,

19 about fifteen furlongs off ; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went and met him : but

21 Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.

23 Jesus saith unto her, Thy brother shall rise

24 again. Martha saith unto him, I know that he shall rise again in the resurrection at

25 the last day. Jesus said unto her, I am the resurrection, and the life : he that believeth on me, though he die, yet shall he live :

26 and whosoever liveth and believeth on me

27 shall never die. Believest thou this ? She saith unto him, Yea, Lord : I have believed

28 *even* he that cometh into the world. And when she had said this, she went away, and

called Mary ² her sister secretly, saying, The ³ Master is here, and calleth thee.

29 And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not

yet come into the village, but was still in
31 the place where Martha met him.) The

Jews then who were with her in the house, and were comforting her, when they saw

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ That is, *Twin*.

² Or, *her sister, saying secretly*.

³ Or, *Teacher*.

John 11.

Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to ¹weep there. Mary 32 therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus 33 therefore saw her ²weeping, and the Jews *also* ²weeping who came with her, he ³groaned in the spirit, and ⁴was troubled, and said, Where have ye laid him? They 34 say unto him, Lord, come and see. Jesus 35 wept. The Jews therefore said, Behold 36 how he loved him! But some of them 37 said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? Jesus 38 therefore again ⁵groaning in himself cometh to the tomb. Now it was a cave, and a stone lay ⁶against it. Jesus saith, Take 39 ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. Jesus saith unto her, Said 40 I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So 41 they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew 42 that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me. And when he had thus 43 spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, 44 bound hand and foot with ⁷grave-clothes; and his face was bound about with a nap-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *wail*.

² Gr. *wailing*.

³ Or, *was moved with indignation in the spirit*.

⁴ Gr. *troubled himself*.

⁵ Or, *being moved with indignation in himself*.

⁶ Or, *upon*.

⁷ Or, *grave-bands*.

John 11.

kin. Jesus saith unto them, Loose him, and let him go.

- 45 Many therefore of the Jews, who came to Mary and beheld ¹that which he did,
46 believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

§ 104. Conspiracy against Jesus.

[Jerusalem.]

John 11.

- 47 ^dThe chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many
48 signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and
49 our nation. But a certain one of them, Caiaphas, being high priest that year, said
50 unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.
51 Now this he said not of himself: but being high priest that year, he prophesied that
52 Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of
53 God that are scattered abroad. So from that day forth they took counsel that they might put him to death.
54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim: and there he tarried
55 with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the
56 passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *the things which he did*.

John 11.

What think ye? That he will not come to the feast? Now the chief priests and the 57 Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

§ 105. Ten Lepers Cleansed.

[Border of Samaria.]

Luke 17.

^cAnd it came to pass, ¹as they were on 11 the way to Jerusalem, that he was passing ²along the borders of Samaria and Galilee. And as he entered into a certain village, 12 there met him ten men that were lepers, who stood afar off: and they lifted up their 13 voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said 14 unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of 15 them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, 16 giving him thanks: and he was a Samaritan. And Jesus answering said, Were not 17 the ten cleansed? but where are the nine? ³Were there none found that returned to 18 give glory to God, save this ⁴stranger? And he said unto him, Arise, and go thy 19 way: thy faith hath ⁵made thee whole.

§ 106. Coming of the Kingdom of God.

[Galilee.]

Luke 17.

^cAnd being asked by the Pharisees, when 20 the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they 21 say, Lo, here! or, There! for lo, the kingdom of God is ⁶within you.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *as he was.*² Or, *through the midst of.*³ Or, *There were none found . . . save this stranger.*⁴ Or, *alien.*⁵ Or, *saved thee.*⁶ Or, *in the midst of you.*

Luke 17.

22 And he said unto the disciples, The days
will come, when ye shall desire to see one
of the days of the Son of man, and ye shall
23 not see it. And they shall say to you, Lo,
there! Lo, here! go not away, nor follow
24 after *them*: for as the lightning, when it
lighteneth out of the one part under the
heaven, shineth unto the other part under
heaven; so shall the Son of man be 'in his
25 day. But first must he suffer many things
26 and be rejected of this generation. And
as it came to pass in the days of Noah,
even so shall it be also in the days of the
27 Son of man. They ate, they drank, they
married, they were given in marriage, un-
til the day that Noah entered into the ark,
and the flood came, and destroyed them all.
28 Likewise even as it came to pass in the
days of Lot; they ate, they drank, they
bought, they sold, they planted, they
29 builded; but in the day that Lot went out
from Sodom it rained fire and brimstone
30 from heaven, and destroyed them all: after
the same manner shall it be in the day that
31 the Son of man is revealed. In that day,
he who shall be on the housetop, and his
goods in the house, let him not go down
to take them away: and let him that is in
32 the field likewise not return back. Re-
33 member Lot's wife. Whosoever shall seek
to gain his life shall lose it: but whosoever
34 shall lose *his life* shall ² preserve it. I say
unto you, In that night there shall be two
men on one bed; the one shall be taken,
35 and the other shall be left. There shall be
two women grinding together; the one
shall be taken, and the other shall be left.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *in his day*.

² Gr. *save it alive*.

³ Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

Luke 17.

And they answering say unto him, Where, 37
Lord? And he said unto them, Where the
body is, thither will the 'eagles also be
gathered together.

§ 107. The Unjust Judge.

[Galilee.]

Luke 18.

And he spake a parable unto them to 1
the end that they ought always to pray,
and not to faint; saying, There was in a 2
city a judge, who feared not God, and re-
garded not man: and there was a widow 3
in that city; and she came oft unto him,
saying, ²Avenge me of mine adversary.
And he would not for a while: but after- 4
ward he said within himself, Though I fear
not God, nor regard man; yet because this 5
widow troubleth me, I will avenge her,
³lest she ⁴wear me out by her continual
coming. And the Lord said, Hear what 6
⁵the unrighteous judge saith. And shall 7
not God avenge his elect, who cry to him
day and night, ⁶and yet he is longsuffering
over them? I say unto you, that he will 8
avenge them speedily. Howbeit when the
Son of man cometh, shall he find ⁷faith on
the earth?

§ 108. Pharisee and Publican.

[Galilee.]

Luke 18.

And he spake also this parable unto cer- 9
tain who trusted in themselves that they
were righteous, and set ⁸all others at
nought: Two men went up into the tem- 10
ple to pray; the one a Pharisee, and the
other a publican. The Pharisee stood and 11

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *vultures*.

² Or, *Do me justice of*: and so in ver. 5, 7, 8.

³ Or, *lest at last by her coming she wear me out*.

⁴ Gr. *bruise*.

⁵ Gr. *the judge of unrighteousness*.

⁶ Or, *and is he slow to punish on their behalf?*

⁷ Or, *the faith*.

⁸ Or, *the rest*.

Luke 18.

prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as
12 this publican. I fast twice in the week; I
13 give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, ¹ be merciful to me
14 ² a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

1 Matthew 19. ^aAnd it came to pass when Jesus had finished these words, he ^barose from thence, and ^adeparted from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there; ^b and as he was wont, he taught them.

§ 109. Divorce.

[Peræa.]

Matthew 19.

3 ^aAnd there came unto him ³Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause?
4 And he answered and said, Have ye not read, that he who ⁴made *them* from the beginning ^bof the creation ^amade them male
5 and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall be
6 come one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man
7 put asunder. They say unto him, Why then did Moses command to give a bill of
8 divorcement, and to put *her* away? He saith unto them, Moses for your hardness

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *be propitiated*.

² Or, *the sinner*.

³ Many authorities, some ancient, insert *the*.

⁴ Some ancient authorities read *created*.

Matthew 19.

of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife,¹ except for fornication, and shall marry another, committeth adultery ^b against her: ^{a 2} and he that marrieth her when she is put away committeth adultery; ^b and if she herself shall put away her husband and marry another, she committeth adultery. ^a The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

§ 110. Little Children Received.

[Peræa.]

Matthew 19.

^a Then were there brought unto him little children, ^c and also their babes, ^a that he should lay his hands on them, and pray: and the disciples rebuked ^b those that brought ^a them. But ^b when Jesus saw it, he was moved with indignation, and said unto them, ^a Suffer the little children, and forbid them not, to come unto me: for ³ to such belongeth the kingdom of heaven. ^b Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. ^a And he ^b took them in his arms and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress.*

² The following words, to the end of the verse, are omitted by some ancient authorities.

³ Or, *of such is.*

Matthew 19.

blessed them, [and] * ^a laid his hands on them, and departed thence.

§ 111. The Young Ruler.

[Peræa.]

Matthew 19.

16 ^aAnd ^bas he was going forth into the way ^ca certain ruler ^bran and kneeled to him, ^aand said, ^bGood ^a¹ Master, what good thing shall I do, that I may have eternal
17 life? And he said unto him, ² Why askest thou me concerning that which is good? ^b Why callest thou me Good? ^a One there is who is good, ^b even God: ^a but if thou wouldest enter into life, keep the command-
18 ments. He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal,
19 Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed ^b from my youth ^c up;
21 ^a what lack I yet? Jesus ^b looking upon him loved him, and ^a said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven:
22 and come, follow me. But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.

§ 112. Riches and the Kingdom.

[Peræa.]

Matthew 19.

23 ^aAnd Jesus ^b looked round about and ^a said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Teacher*.

² Some ancient authorities read *Why callest thou me good? None is good save one, even God.*

* Word inserted by compiler.

Matthew 19.

the kingdom of heaven. ^bAnd the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God. ^aAnd again I say unto you, It is 24 easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And when the disciples 25 heard it, they were astonished exceedingly, saying, Who then can be saved? And 26 Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Lo, we 27 have left all, and followed thee; what then shall we have? And Jesus said unto them, 28 Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And 29 every one that hath left houses, or brethren, or sisters, or father, or mother,¹ or children, or lands, for my name's sake, shall receive ²a hundredfold, ^bnow in this time with persecutions; ^aand shall inherit eternal life ^bin the world to come. ^aBut 30 many shall be last *that are* first; and first *that are* last.

§ 113. Labourers in the Vineyard.

[Peræa.]

Matthew 20.

^a For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed 2 with the labourers for a ³shilling a day, he sent them into his vineyard. And he 3

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities add *or wife*.

² Some ancient authorities read *manifold*.

³ About eightpence halfpenny.

Matthew 20.

- went out about the third hour, and saw others standing in the marketplace idle;
 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
 5 Again he went out about the sixth and the
 6 ninth hour, and did likewise. And about the eleventh *hour* he went out, and found others standing; and he saith unto them,
 7 Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into
 8 the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto
 9 the first. And when they came that *were hired* about the eleventh hour, they re-
 10 ceived every man a ¹shilling. And when the first came, they supposed that they would receive more; and they likewise re-
 11 ceived every man a ¹shilling. And when they received it, they murmured against
 12 the householder, saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the ²scorching heat.
 13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou
 14 agree with me for a ¹shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto
 15 thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil,
 16 because I am good? So the last shall be first, and the first last.
 17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart; ^b and they were amazed; and they that followed were afraid. ^a And in the way he

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ About eightpence halfpenny.

² Or, *hot wind*.

Matthew 20.

said unto them, Behold, we go up to Jeru- 18
 salem, ^c and all the things that are written
 through the prophets shall be accom-
 plished; ^a and the Son of man shall be de-
 livered unto the chief priests and scribes;
 and they shall condemn him to death, and 19
 shall deliver him unto the Gentiles to
 mock, and to scourge, and to crucify; ^c and
 [he] ^{*} shall be mocked, and shamefully en-
 treated, and spit upon; and they shall
 scourge and kill him, ^a and the third day
 he shall be raised up. ^c And they under-
 stood none of these things; and this say-
 ing was hid from them, and they per-
 ceived not the things that were said.†

§ 114. Ambition Rebuked.†

[Peræa.]

Matthew 20.

^a Then came to him the mother of the 20
 sons of Zebedee with her sons, ^b James and
 John, ^a worshipping *him*, and asking a cer-
 tain thing of him. And he said unto her, 21
 What wouldest thou? She saith unto
 him, Command that these my two sons
 may sit, one on thy right hand, and one
 on thy left hand, in thy kingdom. But 22
 Jesus answered and said, Ye know not
 what ye ask. Are ye able to drink the
 cup that I am about to drink? They say
 unto him, We are able. He saith unto 23
 them, My cup indeed ye shall drink: but
 to sit on my right hand, and on *my* left
 hand, is not mine to give, but *it is for them*
 for whom it hath been prepared of my
 Father. And when the ten heard it, they 24
 were moved with indignation concerning

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.^{*} Word inserted by compiler.

† This warning is very similar in language to one given soon after the transfiguration See § 69

‡ Mark speaks of James and John as addressing Jesus. Doubtless the mother spoke for them, and thus both narratives are correct—the one naming the agent, the other the principals

Matthew 20.

25 the two brethren, ^b James and John. ^a But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise
26 authority over them. Not so shall it be among you : but whosoever would become great among you shall be your ¹ minister ;
27 and whosoever would be first among you
28 shall be your ² servant : even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

§ 115. The Blind Man at Jericho.*

Mark 10.

46 ^b And they came to Jericho : and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by
47 the way side ^c begging. ^b And when he heard that it was Jesus of Nazareth ^a passing by, ^b he began to cry out, and say, Jesus, thou son of David, have mercy on
48 me. And many ^c that went before ^b rebuked him, that he should hold his peace : but he cried out the more a great deal,
^a Lord, ^b thou son of David, have mercy
49 on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer :
50 rise, he calleth thee. And he, casting away his garment, sprang up, and came
51 to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee ? And the blind man said unto him,
³ Rabboni, that I may receive my sight.
52 And Jesus said unto him, ^c Receive thy sight ; ^b go thy way ; thy faith hath ⁴ made

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *servant*.

² Gr. *bondservant*.

³ Or, *Teacher*.

⁴ Or, *saved thee*.

* Matthew speaks of two blind men ; doubtless Bartimæus the spokesman, and another less prominent.

Mark 10.

thee whole. And straightway he received his sight, and followed him in the way, ^cglorifying God: and all the people when they saw it, gave praise unto God.

§ 116. Zacchæus.

Luke 19.

^cAnd he entered and was passing through 1 Jericho. And behold, a man called by 2 name Zacchæus; and he was a chief publican, and he was rich. And he sought to 3 see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up in- 4 to a sycamore tree to see him: for he was to pass that way. And when Jesus came 5 to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, 6 and received him joyfully. And when 7 they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said 8 unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said 9 unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to 10 seek and to save that which was lost.

§ 117. Parable of the Pounds.

[Jericho.]

Luke 19.

^cAnd as they heard these things, he 11 added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. He said therefore, 12 A certain nobleman went into a far country, to receive for himself a kingdom, and

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

Luke 19.

- 13 to return. And he called ten ¹servants of his, and gave them ten ²pounds, and said unto them, Trade ye *herewith* till I come.
- 14 But his citizens hated him, and sent an ambassage after him, saying, We will not
- 15 that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these ¹servants, unto whom he had given the money, to be called to him, that he might know what they had
- 16 gained by trading. And the first came before him, saying, Lord, thy pound hath
- 17 made ten pounds more. And he said unto him, Well done, thou good ³servant: because thou wast found faithful in a very little, have thou authority over ten cities.
- 18 And the second came, saying, Thy pound,
- 19 Lord, hath made five pounds. And he said unto him also, Be thou also over five
- 20 cities. And ⁴another came, saying, Lord, behold, *here is* thy pound, which I kept
- 21 laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and
- 22 reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked ³servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that
- 23 I did not sow; then wherefore gavest thou not my money into the bank, and ⁵I at my coming should have required it with interest?
- 24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservants*.

² *Mina*, here translated a pound, is equal to one hundred drachmas.

³ Gr. *bondservant*.

⁴ Gr. *the other*.

⁵ Or, *I should have gone and required*.

Luke 19.

And they said unto him, Lord, he hath ten 25
 pounds. I say unto you, that unto every 26
 one that hath shall be given; but from him
 that hath not, even that which he hath shall
 be taken away from him. Howbeit these 27
 mine enemies, who would not that I should
 reign over them, bring hither, and slay
 them before me.

^cAnd when he had thus spoken, he went 28
 on before, going up to Jerusalem.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

PERIOD V.

The Passover Week.

[From the entrance of Jerusalem to the crucifixion.]

§ 118. Triumphal Entry of Jerusalem.

John 11.

55 ^d Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to
56 purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye?
57 That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

1 **John 12.** ^d Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised
10 from the dead. But the chief priests took counsel that they might put Lazarus also
11 to death; because that by reason of him many of the Jews went away, and believed on Jesus.

29 **Luke 19.** ^c And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent
30 two of the disciples, saying, Go your way into the village over against *you*; in the which as ye enter ye shall find a

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

Luke 19.

colt * tied, whereon no man ever yet sat:
loose him, and bring him. And if any one, 31
ask you Why do ye loose him? thus shall
ye say, The Lord hath need of him, ^band
straightway he will send him back hither.
^aNow this is come to pass that it might be
fulfilled which was spoken through the
prophet saying,

Tell ye the daughter of Zion,
Behold thy king cometh unto thee
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

^cAnd they that were sent went away, and 32
found ^ba colt tied at the door without in
the open street ^ceven as he had said unto
them. And as they were loosing the colt, 33
the owners thereof said unto them, Why
loose ye the colt? And they said, The 34
Lord hath need of him: ^band they let
them go. ^cAnd they brought him to 35
Jesus: and they threw their garments
upon the colt, and set Jesus thereon. And 36
as he went, they spread their garments in
the way; ^band others branches which they
had cut from the fields. ^cAnd as he was 37
now drawing nigh, *even* at the descent of
the mount of Olives, the whole multitude
of the disciples began to rejoice and praise
God with a loud voice for all the ¹mighty
works which they had seen; [and]† ^da
great multitude that had come to the feast,
when they heard that Jesus was coming to
Jerusalem, took the branches of the palm
trees, and went forth to meet him, and cried,
^csaying, Blessed *is* the King that cometh 38
in the name of the Lord: peace in heaven,
and glory in the highest; ^bblessed is he

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *powers*.

* Matthew, who is always careful to observe agreements with prophecy, adds the particular that the ass which was mother of the colt was also brought along.

† Word inserted by compiler.

Luke 19.

that cometh in the name of the Lord :
Blessed is the kingdom that cometh, even
the kingdom of our father David : Hosanna
39 in the highest ! ^cAnd some of the Phari-
sees from the multitude said unto him,
40 ' Master, rebuke thy disciples. And he
answered and said, I tell you that, if these
shall hold their peace, the stones will cry
out.

§ 119. Weeping over the City.

[Jerusalem and Bethany.]

Luke 19.

41 ^cAnd when he drew nigh, he saw the
42 city and wept over it, saying, ² If thou hadst
known in this ³ day, even thou, the things
which belong unto ⁴ peace ! but now they
43 are hid from thine eyes. For the days
shall come upon thee, when thine enemies
shall cast up a ⁵ bank about thee, and com-
pass thee round, and keep thee in on every
44 side, and shall dash thee to the ground, and
thy children within thee ; and they shall
not leave in thee one stone upon another ;
because thou knewest not the time of thy
visitation.

16 **John 12.** ^d These things understood not
his disciples at the first : but when Jesus
was glorified, then remembered they that
these things were written of him, and that
17 they had done these things unto him. The
multitude therefore that was with him
when he called Lazarus out of the tomb,
and raised him from the dead, bare witness.
18 For this cause also the multitude went and
met him, for that they heard that he had
19 done this sign. The Pharisees therefore
said among themselves, ^e Behold how ye
prevail nothing : lo, the world is gone after
him. ^a And when he was come into Jeru-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Teacher*.

² Or, *O that thou hadst known*.

³ Some ancient authorities read *thy day*.

⁴ Some ancient authorities read *thy peace*.

⁵ Gr. *palisade*.

⁶ Or, *Ye behold*.

Matthew 21.

saalem, all the city was stirred, saying, 10
 Who is this? And the multitude said, This
 is the prophet, Jesus, from Nazareth of
 Galilee. ^a But when the chief priests and 15
 the scribes saw the wonderful things that
 he did, and the children that were crying
 in the temple and saying, Hosanna to the
 Son of David; they were moved with in-
 dignation and said unto him, Hearest thou 16
 what these are saying? And Jesus saith
 unto them, Yea: did ye never read, Out
 of the mouth of babes and sucklings thou
 hast perfected praise? And he left them, 17
 and went forth out of the city to Bethany,
 and lodged there.

§ 120. Inquiry of the Greeks.

[Jerusalem.]

John 12.

^d Now there were certain Greeks among 20
 those that went up to worship at the feast:
 these therefore came to Philip, who was 21
 of Bethsaida of Galilee, and asked him,
 saying, Sir, we would see Jesus. Philip 22
 cometh and telleth Andrew: Andrew com-
 eth, and Philip, and they tell Jesus. And 23
 Jesus answereth them, saying, The hour is
 come, that the Son of man should be glo-
 rified. Verily, verily, I say unto you, Ex- 24
 cept a grain of wheat fall into the earth
 and die, it abideth by itself alone; but if
 it die, it beareth much fruit. He that lov- 25
 eth his life loseth it; and he that hateth his
 life in this world shall keep it unto life
 eternal. If any man serve me, let him fol- 26
 low me; and where I am, there shall also
 my servant be: if any man serve me, him
 will the Father honour. Now is my soul 27
 troubled; and what shall I say? Father,
 save me from this ¹hour. But for this
 cause came I unto this hour. Father, glo- 28

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *hour*?

John 12.

rify thy name. There came therefore a voice out of heaven, *saying*, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered : others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is ¹ the judgement of this world : now shall the prince of this world be cast out. And I, if I be lifted up ² from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever : and how sayest thou, The Son of man must be lifted up ? who is this Son of man ? Jesus therefore said unto them, Yet a little while is the light ³ among you. Walk while ye have the light, that darkness overtake you not : and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light.

§ 121. The Wavering of the People.*

John 12.

^d These things spake Jesus, and he departed and ^a hid himself from them. But though he had done so many signs before them, yet they believed not on him : that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report ?
And to whom hath the arm of the
Lord been revealed ?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *a judgement.*² Or, *out of.*³ Or, *in.*⁴ Or, *was hidden from them.*

* Harmonists usually insert these reflections later. But John, to whom they are peculiar, gives them this place.

John 12.

For this cause they could not believe, for 39
that Isaiah said again,

He hath blinded their eyes, and he 40
hardened their heart ;

Lest they should see with their eyes,
and perceive with their heart,

And should turn,

And I should heal them.

These things said Isaiah, because he saw 41
his glory ; and he spake of him. Never- 42
theless even of the rulers many believed on
him ; but because of the Pharisees they
did not confess ¹ *it*, lest they should be put
out of the synagogue : for they loved the 43
glory *that is* of men more than the glory
that is of God.

And Jesus cried and said, He that be- 44
lieveth on me, believeth not on me, but on
him that sent me. And he that beholdeth 45
me beholdeth him that sent me. I am come 46
a light into the world, that whosoever be-
lieveth on me may not abide in the dark-
ness. And if any man hear my sayings, 47
and keep them not, I judge him not : for I
came not to judge the world, but to save
the world. He that rejecteth me, and re- 48
ceiveth not my sayings, hath one that
judgeth him : the word that I spake, the
same shall judge him in the last day. For 49
I spake not from myself ; but the Father
who sent me, he hath given me a com-
mandment, what I should say, and what I
should speak. And I know that this com- 50
mandment is life eternal : the things there-
fore which I speak, even as the Father
hath said unto me, so I speak. Mark 11.

^b And he entered into Jerusalem, into the 11
temple ; and when he had looked round
about upon all things, it being now even-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, him.

Mark 11.

tide, he went out unto Bethany with the twelve.

§ 122. The Withered Fig Tree.

[Near Bethany.]

Mark 11.

- 12 ^bAnd on the morrow, when they were come out from Bethany, ^aas he returned to the city, ^bhe hungered. And seeing a fig tree afar off, ^aby the way side, ^bhaving leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing ^athereon ^bbut leaves ^aonly; ^bfor it was not the season of figs.
- 14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.*

§ 123. Second Cleansing of the Temple.

[Jerusalem.]

Mark 11.

- 15 ^bAnd they came to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of
- 18 robbers. And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching. ^aAnd the blind and the lame came to him in the temple, and he healed them. ^cAnd he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* See § 123.

Mark 11.

all hung upon him, listening. And every day he was teaching in the temple; and every night he went out and lodged in the mount that is called Olivet. And all the people came early in the morning to him in the temple, to hear him.

^bAnd ¹every evening ²he went forth out 19 of the city.

^bAnd as they passed by in the morning, 20 they saw the fig tree withered away from the roots. And Peter calling to remem- 21 brance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto 22 them, Have faith in God : ^aif ye have faith and doubt not, ye shall not only do what is done unto the fig tree. ^bVerily I say unto 23 you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say 24 unto you, All things whatsoever ye pray and ask for, believe that ye ³receive them, and ye shall have them. And whensoever 25 ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.⁴

§ 124. The Question of Authority.

[Jerusalem.]

Mark 11.

^bAnd they come again to Jerusalem: and 27 as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said unto 28

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *whenever evening came*.

² Some ancient authorities read *they*.

³ Gr. *received*.

⁴ Many ancient authorities add ver. 26: *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses*.

Mark 11.

him, By what authority doest thou these things? or who gave thee this authority
 29 to do these things? And Jesus said unto them, I will ask of you one ¹ question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men?
 30 answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not
 31 believe him? ² But should we say, From men—they feared the people: ³ for all
 32 verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

§ 125. The Two Sons.

[Jerusalem].

Matthew 21.

28 ^a But what think ye? A man had two sons; and he came to the first, and said, ⁴ Son, go work to-day in the vineyard.
 29 And he answered and said, I will not: but afterward he repented himself, and went.
 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir:
 31 and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go
 32 into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *word*.² Or, *But shall we say, From men?*³ Or, *for all held John to be a prophet indeed*.⁴ Gr. *Child*.

§ 126. The Rebel Servants.

Matthew 21.

^a Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a ^b pit for the ^a winepress in it, and built a tower, and let it out to husbandmen, and went into another cuuntry ^c for a long time. ^a And when the season of the fruits drew near, he sent his ¹ servants to the husbandmen, to receive ² his fruits. And the husbandmen took his ¹ servants, and beat one, and killed another, and stoned another. Again, he sent other ¹ servants more than the first: and they did unto them in like manner. ^b And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. ^a But afterward he sent unto them his ^b beloved ^a son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, that shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

The stone which the builders rejected,

The same was made the head of the corner:

This was from the Lord,

And it is marvellous in our eyes?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservants*.

² Or, *the fruits of it*.

Matthew 21.

- 43 Therefore say I unto you, The kingdom of
 God shall be taken away from you, and
 shall be given to a nation bringing forth
 44 the fruits thereof. ¹And he that falleth on
 this stone shall be broken to pieces: but
 on whomsoever it shall fall, it will scatter
 45 him as dust. And when the chief priests
 and the Pharisees heard his parables, they
 perceived that he spake of them. ^cAnd
 when they heard it, they said, God forbid.
 46 ^aAnd when they sought to lay hold on him,
 they feared the multitudes, because they
 took him for a prophet.

§ 127. The King's Supper.

[Jerusalem.]

Matthew 22.

- 1 ^aAnd Jesus answered and spake again in
 2 parables unto them, saying, The kingdom
 of heaven is likened unto a certain king,
 3 who made a marriage feast for his son, and
 sent forth his ²servants to call them that
 were bidden to the marriage feast: and
 4 they would not come. Again he sent forth
 other ²servants, saying, Tell them that are
 bidden, Behold, I have made ready my
 dinner: my oxen and my fatlings are
 killed, and all things are ready: come to
 5 the marriage feast. But they made light
 of it, and went their ways, one to his own
 6 farm, another to his merchandise: and the
 rest laid hold on his ²servants, and en-
 treated them shamefully, and killed them.
 7 But the king was wroth; and he sent his
 armies, and destroyed those murderers,
 8 and burned their city. Then saith he to
 his ²servants, The wedding is ready, but
 they that were bidden were not worthy.
 9 Go ye therefore unto the partings of the
 highways, and as many as ye shall find,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Some ancient authorities omit ver. 44.² Gr. *bondservants*.

Matthew 22.

bid to the marriage feast. And those ¹ser- 10
vants went out into the highways, and
gathered together all as many as they
found, both bad and good : and the wedding
was filled with guests. But when the king 11
came in to behold the guests, he saw there
a man who had not on a wedding-gar-
ment : and he saith unto him, Friend, how 12
camest thou in hither not having a wed-
ding-garment ? And he was speechless.
Then the king said to the ²servants, Bind 13
him hand and foot, and cast him out into
the outer darkness ; there shall be the
weeping and gnashing of teeth. For many 14
are called, but few chosen.

§ 128. Question of Tribute.

[Jerusalem.]

Matthew 22.

^a Then went the Pharisees, and took 15
counsel how they might ensnare him in *his*
talk. ^c And they watched him, and sent
forth spies, who feigned themselves to be
righteous, that they might take hold of his
speech, so that they might deliver him up
to the rule and to the authority of the
governor. ^a And they send to him their 16
disciples, with the Herodians, saying,
³ Master, we know that thou art true, and
teachest the way of God in truth, and
carest not for any one : for thou regardest
not the person of men. Tell us therefore, 17
What thinkest thou ? Is it lawful to give
tribute unto Cæsar, or not ? ^b Shall we give
or not give ? ^a But Jesus perceived their 18
wickedness, and said, Why try ye me, ye
hypocrites ? Shew me the tribute money.
And they brought unto him a ⁴denarius. 19
And he saith unto them, Whose is this 20
image and superscription ? They say un- 21

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *bondservants*.² Or, *ministers*.³ Or, *Teacher*.⁴ About eightpence halfpenny.

Matthew 22.

to him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. ^cAnd they were not able to take hold of the saying
22 before the people. ^aAnd when they heard it, they marvelled, and left him, and went their way, ^cand held their peace.

§ 129. Marriage and Resurrection.

[Jerusalem.]

Matthew 22.

23 ^a On that day there came to him Sadducees, ¹ who say that there is no resurrection: and they asked him, saying, ² Master, Moses said, If a man die, having no children, his brother ³ shall marry his wife,
24 and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having
25 no seed left his wife unto his brother; in like manner the second also, and the third,
26 unto the ⁴ seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven?
27 for they all had her. But Jesus answered and said unto them, ^b Is it not for this cause that ye err, that ye know not the scriptures nor the power of God? ^c The sons of this world marry and are given in marriage; but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
26 **Mark 12.** ^b But as touching the dead, that they are raised; have ye not read in the

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *saying*.

² Or, *Teacher*.

³ Gr. *shall perform the duty of a husband's brother to his wife*.

⁴ Gr. *seven*.

Mark 12.

book of Moses, in the place concerning the Bush, how God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not ²⁷ the God of the dead, but of the living; ye do greatly err; ^c for all live unto him.

§ 130. The Greatest Commandment.

[Jerusalem.]

Mark 12.

^a But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. ^b And one ²⁸ of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, ^a trying him, ^b What commandment is the first of all? Jesus answered, The first is, Hear, O ²⁹ Israel; ¹ The Lord our God, the Lord is one: and thou shalt love the Lord thy ³⁰ God ² with all thy heart, and ² with all thy soul, and ² with all thy mind, and ² with all thy strength. The second ^a like unto it ³¹ ^b is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. ^a On these two commandments hangeth the whole law, and the prophets. ^b And the scribe said unto ³² him, Of a truth, ³ Master, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, ³³ and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when ³⁴ Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

^a Now while the Pharisees Matthew 22. 41

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *The Lord is our God; the Lord is one.*

² Gr. *from.*

³ Or, *Teacher.*

Matthew 22.

were gathered together, Jesus asked them a question, ^b as he taught in the temple,
 42 ^a saying, What think ye of the Christ? whose son is he? They say unto him,
 43 *The son of David.* He saith unto them, How then doth David in the Spirit call him Lord, saying, ^b in the book of Psalms,
 44 ^a The Lord said unto my Lord,
 Sit thou on my right hand,
 Till I put thine enemies underneath thy feet?
 45 If David then calleth him Lord, how is
 46 he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions: ^b and the common people heard him gladly.

§ 131. **Woes upon Scribes and Pharisees.**

[In the temple at Jerusalem.]

Matthew 23.

1 ^a Then spake Jesus to the multitudes and to his disciples, saying, ^b in his teaching,
 2 ^a The scribes and the Pharisees sit on
 3 Moses' seat: all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they
 4 say, and do not. Yea, they bind heavy burdens ¹ and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their
 5 finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders *of their garments*, ^b and desire to walk in
 6 long robes, ^a and love the chief place at feasts, and the chief seats in the syna-
 7 gogues, and the salutations in the market-places, and to be called of men, Rabbi; ^b they who devour widows' houses, and for a pretence make long prayers! these

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Many ancient authorities omit *and grievous to be borne*.

Matthew 23.

shall receive greater condemnation. ^a But 8
 be not ye called Rabbi: for one is your
 teacher, and all ye are brethren. And call 9
 no man your father on the earth: for one
 is your Father, ¹even he who is in heaven.
 Neither be ye called masters: for one is 10
 your master, *even* the Christ. But he that 11
 is ²greatest among you shall be your ³ser-
 vant. And whosoever shall exalt himself 12
 shall be humbled; and whosoever shall
 humble himself shall be exalted.

But woe unto you, scribes and Phari- 13
 sees, hypocrites! because ye shut the king-
 dom of heaven ⁴against men: for ye enter
 not in yourselves, neither suffer ye them
 that are entering in to enter.⁵

Woe unto you, scribes and Pharisees, 15
 hypocrites! for ye compass sea and land
 to make one proselyte; and when he is
 become so, ye make him twofold more a
 son of ⁶hell than yourselves.

Woe unto you, ye blind guides, who 16
 say, Whosoever shall swear by the ⁷tem-
 ple, it is nothing; but whosoever shall
 swear by the gold of the ⁷temple, he is ⁸a
 debtor. Ye fools and blind: for whether 17
 is greater, the gold, or the ⁷temple that
 hath sanctified the gold? And, Whoso- 18
 ever shall swear by the altar, it is nothing;
 but whosoever shall swear by the gift that
 is upon it, he is ⁸a debtor. Ye blind: for 19
 whether is greater, the gift, or the altar
 that sanctifieth the gift? He therefore 20
 that sweareth by the altar, sweareth by it,
 and by all things thereon And he that 21

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *the heavenly*.

² Gr. *greater*.

³ Or, *minister*.

⁴ Gr. *before*.

⁵ Some authorities insert here, or after ver. 12, ver. 14: *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.*

⁶ Gr. *Gehenna*.

⁷ Or, *sanctuary*.

⁸ Or, *bound by his oath*.

Matthew 23.

swareth by the ¹temple, sweareth by it,
 22 and by him that dwelleth therein. And
 he that sweareth by the heaven, sweareth
 by the throne of God, and by him that sit-
 teth thereon,

23 Woe unto you, scribes and Pharisees,
 hypocrites! for ye tithe mint and ²anise
 and cummin, and have left undone the
 weightier matters of the law, justice, and
 mercy, and faith: but these ye ought to
 have done, and not to have left the other
 24 undone. Ye blind guides, who strain out
 the gnat, and swallow the camel.

25 Woe unto you, scribes and Pharisees,
 hypocrites! for ye cleanse the outside of
 the cup and of the platter, but within they
 26 are full from extortion and excess. Thou
 blind Pharisee, cleanse first the inside of
 the cup and of the platter, that the outside
 thereof may become clean also.

27 Woe unto you, scribes and Pharisees,
 hypocrites! for ye are like unto whited
 sepulchres, which outwardly appear beau-
 tiful, but inwardly are full of dead men's
 28 bones, and of all uncleanness. Even so ye
 also outwardly appear righteous unto men,
 but inwardly ye are full of hypocrisy and
 iniquity.

29 Woe unto you, scribes and Pharisees,
 hypocrites! for ye build the sepulchres of
 the prophets, and garnish the tombs of
 30 the righteous, and say, If we had been in
 the days of our fathers, we should not have
 been partakers with them in the blood of
 31 the prophets. Wherefore ye witness to
 yourselves, that ye are sons of them that
 32 slew the prophets. Fill ye up then the
 33 measure of your fathers. Ye serpents, ye
 offspring of vipers, how shall ye escape the
 34 judgement of ³hell? Therefore, behold, I

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *sanctuary*.

² Or, *dill*.

³ Gr. *Gehenna*.

Matthew 23.

send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation. 35 36

§ 132. Lamentation Repeated.

Matthew 23.

^aO Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you ¹desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. 37 38 39

§ 133. The Widow's Mite.

Mark 12.

^bAnd he sat down over against the treasury, and ^clooked up [and] ^{*}^b beheld how the multitude cast ²money [and] ^{*}^c gifts ^b into the treasury: and many that were rich cast in much. And there came ³a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity 31 42 43 44

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Some ancient authorities omit *desolate*.² Gr. *brass*.³ Gr. *one*.

* Word inserted by compiler.

Mark 12.

^cunto the gifts; ^b but she of her want did cast in all that she had, *even* all her living.

§ 134. Destruction of the Temple Foretold.

Matthew 24.

1 ^aAnd Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple: ^chow it was adorned with goodly stones and offerings; ^band one of his disciples saith unto him, Master, behold, what manner of stones and what
2 manner of buildings! ^a But he answered and said unto them, See ye not all these ^b great buildings? ^a verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat on the mount of Olives, ^b over against the temple, ^a the disciples ^b Peter and James and John and Andrew ^a came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign ^b that these things are all about to be accomplished, [and]* ^a of thy ¹ coming, and of ² the end of the world?

4 And Jesus answered and said unto them, Take heed that no man lead you astray.

5 For many shall come in my name, saying, I am the Christ; and shall lead many

6 astray. And ye shall hear of wars and rumours of wars ^c and tumults; ^a see that ye be not troubled: for *these things* must needs come to pass; but the end is not

7 yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places, ^c and there shall be terrors and

8 great signs from heaven. ^a But all these

9 things are the beginning of travail. Then shall they deliver you up unto tribulation

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *presence*.

² Or, *the consummation of the age*.

* Word inserted by compiler.

Luke 21.

and shall kill you: and ye shall be hated of all the nations for my name's sake. ^c They 12 shall lay their hands upon you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testi- 13 mony. Settle it therefore in your hearts 14 not to meditate beforehand how to answer: for I will give you a mouth and 15 wisdom, which all your adversaries shall not be able to withstand or gainsay: ^b for it is not ye that speak, but the Holy Spirit. ^c But ye shall be delivered up by parents, 16 and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all 17 men for my name's sake. And not a hair 18 of your head shall perish. In your patience 19 ye shall win your souls.

^a And many false prophets Matthew 24. 11 shall arise, and shall lead many astray. And because iniquity shall be multiplied, 12 the love of the many shall wax cold. But 13 he that endureth to the end, the same shall be saved. And ¹ this gospel of the king- 14 dom shall be preached in the whole ² world for a testimony unto all the nations; and then shall the end come.

When therefore ye see the abomina- 15 tion of desolation, which was spoken of through Daniel the prophet, standing in ³ the holy place (let him that readeth understand); ^c when ye shall see Jerusalem compassed with armies; then know that her desolation is at hand: ^a then let them 16 that are in Judæa flee unto the mountains: let him that is on the housetop not go 17 down to take out the things that are in his house: and let him that is in the field not 18 return back to take his cloke. ^c And let them

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *these good tidings.*

² Gr. *inhabited earth.*

³ Or, *a holy place.*

Matthew 24.

that are in the midst of Jerusalem depart out; and let not them that are in the
 19 country enter therein. ^a But woe unto them that are with child and to them that give suck in those days! ^c for there shall be great distress upon the land, and wrath upon this people. For these are days of vengeance, that all things that are written
 20 may be fulfilled. ^a And pray ye that your flight be not in the winter, neither on a
 21 sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world ^b which God created, ^a until now, no, nor ever shall be. ^c And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles till the times of the
 22 Gentiles shall be fulfilled. ^a And except those days had been shortened, no flesh would have been saved: but for the elect's
 23 sake those days shall be shortened. Then if any man shall say unto you, Lo, here is
 24 the Christ, or, Here; believe ¹ *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible,
 25 even the elect. Behold, I have told you
 26 beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner
 27 chambers; believe ² *it* not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the
 28 ³ coming of the Son of man. Wheresoever the carcase is, there will the ⁴ eagles be gathered together.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, him.

² Or, them.

³ Gr. *presence*.

⁴ Or, *vultures*.

§ 135. Coming of the Son Foretold.

Matthew 24.

^a But immediately, after the tribulation ²⁹ of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken : ^c and upon the earth, distress of nations in perplexity for the roaring of the sea and the billows ; men fainting for fear and for expectation of the things which are coming upon the world ; ^a and then shall appear ³¹ the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his ³¹ angels ¹ with ² a great sound of a trumpet, and they shall gather together his elect from the four winds, ^b from the uttermost part of the earth, [and] ^{*} ^a from one end of heaven to the other.

Now from the fig tree ^c (and all the trees) ^a learn her parable : when her ³² branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh ; even so ye also, when ye see all ³³ these things, know ye that ³ he is nigh, *even* at the doors. Verily I say unto you, ³⁴ This generation shall not pass away, till all these things be accomplished. Heaven ³⁵ and earth shall pass away, but my words shall not pass away. But of that day and ³⁶ hour knoweth no one, not even the angels of heaven, ⁴ neither the Son, but the Father only. And as *were* the days of Noah, so ³⁷ shall be the ⁵ coming of the Son of man.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities read *with a great trumpet, and they shall gather &c.*

² Or, *a trumpet of great sound.*

³ Or, *it.*

⁴ Many authorities, some ancient, omit *neither the Son.*

⁵ Gr. *presence.*

^{*} Word inserted by compiler.

Matthew 24.

38 For as in those days which were before
the flood they were eating and drinking,
marrying and giving in marriage, until
the day that Noah entered into the ark,
39 and they knew not until the flood came,
and took them all away ; so shall be the
40 ¹coming of the Son of man. Then shall
two men be in the field; one is taken, and
41 one is left: two women *shall be* grinding
at the mill; one is taken, and one is left.
42 Watch therefore : for ye know not on what
43 day your Lord cometh. ² But know this,
that if the master of the house had known
in what watch the thief was coming, he
would have watched, and would not have
suffered his house to be ³broken through.
44 Therefore be ye also ready : for in an hour
that ye think not the Son of man cometh.
45 Who then is the faithful and wise ⁴ser-
vant, whom his lord hath set over his
household, to give them their food in due
46 season? Blessed is that ⁴servant, whom
his lord when he cometh shall find so do-
47 ing. Verily I say unto you, that he will
48 set him over all that he hath. But if that
evil ⁴servant shall say in his heart, My
49 lord tarrieth; and shall begin to beat his
fellow-servants, and shall eat and drink
50 with the drunken; the lord of that ⁴ser-
vant shall come in a day when he expect-
eth not, and in an hour when he knoweth
51 not, and shall ⁵cut him asunder, and ap-
point his portion with the hypocrites :
there shall be the weeping and gnashing

Mark 13. of teeth.

33 ^b Take ye heed, watch ⁶and pray : for ye
know not when the time is : ^ctake heed to
yourselves, lest haply your hearts be over-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *presence*.

² Or, *But this ye know*.

³ Gr. *digged through*.

⁴ Gr. *bondservant*.

⁵ Or, *severely scourge him*.

⁶ Some ancient authorities omit *and pray*.

Mark 13.

charged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man. ^b *It is as when* a man, sojourning in another country, having left his house, and given authority to his ¹ servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know ³⁵ not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; lest coming suddenly he find you sleeping. And ³⁷ what I say unto you I say unto all, Watch.

§ 136. The Ten Virgins.

Matthew 25.

^a Then shall the kingdom of heaven be ¹ likened unto ten virgins, that took their ² lamps, and went forth to meet the bridegroom. And five of them were foolish, and ² five were wise. For the foolish, when they ³ took their ² lamps, took no oil with them: but the wise took oil in their vessels with ⁴ their ² lamps. Now while the bridegroom ⁵ tarried, they all slumbered and slept. But ⁶ at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed ⁷ their ² lamps. And the foolish said unto ⁸ the wise, Give us of your oil; for our ² lamps are going out. But the wise answered, saying, Peradventure there will ⁹ not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the ¹⁰

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *bondservants*.² Or, *torches*.

Matthew 25.

bridegroom came; and they that were ready went in with him to the marriage
11 feast: and the door was shut. Afterward come also the other virgins, saying, Lord,
12 Lord, open to us. But he answered and said, Verily I say unto you, I know you
13 not. Watch therefore, for ye know not the day nor the hour.

§ 137. Parable of the Talents.

Matthew 25.

14 ^a For *it is* as *when* a man, going into another country, called his own ¹servants,
15 and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his
16 journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that *received* the two gained
17 other two. But he that received the one went away and digged in the earth, and
18 hid his lord's money. Now after a long time the lord of those ¹servants cometh,
19 and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo,
20 I have gained other five talents. His lord said unto him, Well done, good and faithful ²servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.
21 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other
22 two talents. His lord said unto him, Well done, good and faithful ²servant; thou hast been faithful over a few things, I will

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservants*.

² Gr. *bondservant*.

Matthew 25.

set thee over many things: enter thou into the joy of thy lord. And he also that had 24 received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and 25 hid thy talent in the earth: lo, thou hast thine own. But his lord answered and 26 said unto him, Thou wicked and slothful ¹servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have 27 put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away there- 28 fore the talent from him, and give it unto him that hath the ten talents. For unto 29 every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofit- 30 able ¹servant into the outer darkness: there shall be the weeping and gnashing of teeth.

§ 138. The Judgement Depicted.

Matthew 25.

^a But when the Son of man shall come 31 in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all 32 the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the ²goats: and he 33 shall set the sheep on his right hand, but the ²goats on the left. Then shall the 34 King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an 35

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *bondservant*.² Gr. *kids*.

Matthew 25.

hungred, and ye gave me meat: I was
 thirsty, and ye gave me drink: I was a
 stranger, and ye took me in; naked, and
 36 ye clothed me: I was sick, and ye visited
 me: I was in prison, and ye came unto me.
 37 Then shall the righteous answer him, say-
 ing, Lord, when saw we thee an hungred,
 and fed thee? or athirst, and gave thee
 38 drink? And when saw we thee a stranger,
 and took thee in? or naked, and clothed
 39 thee? And when saw we thee sick, or in
 40 prison, and came unto thee? And the
 King shall answer and say unto them,
 Verily I say unto you, Inasmuch as ye did
 it unto one of these my brethren, *even*
 41 these least, ye did it unto me. Then shall
 he say also unto them on the left hand,
¹Depart from me, ye cursed, into the
 eternal fire which is prepared for the devil
 42 and his angels: for I was an hungred, and
 ye gave me no meat: I was thirsty, and ye
 43 gave me no drink: I was a stranger, and
 ye took me not in; naked, and ye clothed
 me not; sick, and in prison, and ye visited
 44 me not. Then shall they also answer,
 saying, Lord, when saw we thee an hun-
 gred, or athirst, or a stranger, or naked, or
 sick, or in prison, and did not minister un-
 45 to thee? Then shall he answer them, say-
 ing, Verily I say unto you, Inasmuch as ye
 did it not unto one of these least, ye did it
 46 not unto me. And these shall go away
 into eternal punishment: but the righteous
 into eternal life.

§ 139. The Supper at Bethany.*

Matthew 26.

6 ^a Now when Jesus was in Bethany, in the
 7 house of Simon the leper, there came un-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Depart from me under a curse.*

* John seems to place the supper at Bethany some days earlier, when Jesus arrived at that town on his first coming

Matthew 26.

to him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat, [for]* ^dthey made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ¹pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair. ^aBut when the disciples saw it, they had indigna- 8
tion, saying, To what purpose is this waste? For this ointment might have been sold 9
for much, and given to the poor. [And]*
^dJudas Iscariot, one of his disciples, who should betray him, saith, why was not this ointment sold for three hundred shillings and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the ²bag
³took away what was put therein. Mark 14.

^bBut Jesus said, Let her alone; why 6
trouble ye her? She hath wrought a good work on me. For ye have the 7
poor always with you, and whensoever ye will ye can do them good: But me ye have not always. She hath done what 8
she could: she hath anointed my body aforehand for the burying. And verily I 9
say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

§ 140. The Traitor.

Matthew 26.

^aAnd it came to pass, when Jesus had 1
finished all these words, he said unto his

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *liquid nard*.

² Or, *box*.

³ Or, *carried what was put therein*.

up to the passover. Matthew and Mark place it here in connection with the treason of Judas. We prefer this for internal reasons. Harmonists are divided.

* Word inserted by compiler.

Matthew 26.

2 disciples, Ye know that after two days the
passover cometh, and the Son of man is de-
3 livered up to be crucified. Then were
gathered together the chief priests, and the
elders of the people, unto the court of the
4 high priest, who was called Caiaphas ; and
they took counsel together that they might
5 take Jesus by subtilty, and kill him. But
they said, Not during the feast, lest a
Luke 22. tumult arise among the people.

3 ^cAnd Satan entered into Judas who was
called Iscariot, being of the number of the
4 twelve. And he went away, and communed
with the chief priests and captains, ^a and
said, What are ye willing to give me, and I
5 will deliver him unto you ? ^cAnd they were
glad, and covenanted to give him money ;
^a and they weighed unto him thirty pieces
6 of silver. ^cAnd he consented, and sought
opportunity to deliver him unto them ¹ in
the absence of the multitude.

§ 141. The Passover Prepared.

Luke 22.

7 ^cAnd the day of unleavened bread came,
on which the passover must be sacrificed.
8 And he sent Peter and John, saying, Go
and make ready for us the passover, that
9 we may eat. And they said unto him,
10 Where wilt thou that we make ready ? And
he said unto them, Behold, when ye are
entered into the city, there shall meet you
a man bearing a pitcher of water ; follow
him into the house whereinto he goeth.
11 And ye shall say unto the goodman of the
house, The ² Master saith unto thee, Where
is the guest-chamber, where I shall eat the
12 passover with my disciples ? And he will
^b himself ^c shew you a large upper room
13 furnished : there make ready. And they

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *without tumult*.

² Or, *Teacher*.

Luke 22.

went, and found as he had said unto them :
and they made ready the passover.

And when ^bit was evening, [and]* ^cthe 14
hour was come, he sat down, and the apos-
tles with him. And he said unto them, 15
With desire I have desired to eat this pass-
over with you before I suffer: for I say 16
unto you, I shall not eat it, until it be ful-
filled in the kingdom of God. And he re- 17
ceived a cup, and when he had given thanks,
he said, Take this, and divide it among 18
yourselves: for I say unto you, I shall not
drink from henceforth of the fruit of the
vine, until the kingdom of God shall
come.

§ 142. Washing the Disciples' Feet.

Luke 22.

^cAnd there arose also a contention among 24
them, which of them was accounted to be
¹greatest. And he said unto them, The 25
kings of the Gentiles have lordship over
them; and they that have authority over
them are called Benefactors. But ye *shall* 26
not *be* so: but he that is the greater among
you, let him become as the younger; and
he that is chief, as he that doth serve. For 27
whether is greater, he that ²sitteth at meat,
or he that serveth? is not he that ²sitteth
at meat? but I am in the midst of you as
he that serveth. But ye are they that have 28
continued with me in my trials; and ³I 29
appoint unto you a kingdom, even as my
Father appointed unto me, that ye may 30
eat and drink at my table in my kingdom;
and ye shall sit on thrones judging the
twelve tribes of Israel.

^dNow before the feast of the John 13. I

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

³ Gr. *greater*.

⁴ Gr. *reclineth*.

⁵ Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

* Word inserted by compiler.

John 13.

passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them
 2 ¹unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him,
 3 *Jesus*, knowing that the Father had given all things into his hands, and that he came
 4 forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.
 5 Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he
 6 was girded. So he cometh to Simon Peter. He saith unto him, Lord, dost thou
 7 wash my feet? Jesus answered and said unto him, What I do thou knowest not now;
 8 but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee
 9 not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
 10 Jesus saith to him, He that is bathed needeth not ²save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, ye are not all clean.
 12 So when he had washed their feet, and taken his garments, and ³sat down again,
 13 he said unto them, Know ye what I have done to you? Ye call me ⁴Master, and,
 14 Lord: and ye say well; for so I am. If I then, the Lord and the ⁴Master, have washed your feet, ye also ought to wash
 15 one another's feet. For I have given you an example, that ye also should do as I

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *to the uttermost*.

² Some ancient authorities omit *save*, and *his feet*.

³ Gr. *reclined*.

⁴ Or, *Teacher*.

John 13.

have done to you. Verily, verily, I say 16
unto you, A ¹servant is not greater than
his lord; neither ²one that is sent greater
than he that sent him. If ye know these 17
things, blessed are ye if ye do them. I 18
speak not of you all: I know whom I ³have
chosen: but that the scripture may be ful-
filled, He that eateth ⁴my bread lifted up
his heel against me. From henceforth I 19
tell you before it come to pass, that, when
it is come to pass, ye may believe that I
am *he*. Verily, verily, I say unto you, He 20
that receiveth whomsoever I send receiv-
eth me; and he that receiveth me receiv-
eth him that sent me.

§ 143. The Traitor Revealed.

John 13.

^d When Jesus had thus said, he was 21
troubled in the spirit, and testified, and
said, Verily, verily, I say unto you, that
one of you shall betray me. The disciples 22
looked one on another, doubting of whom
he spake. ^b They began to be sorrowful,
and to say unto him, one by one, Is it I?
And he said unto them, It is one of the
twelve, he that dippeth with me in the
dish. For the Son of man goeth ^cas it
hath been determined, ^beven as it is writ-
ten of him: but woe unto that man
through whom the Son of man is be-
trayed! Good were it for that man if he
had not been born. ^d There was at the table 23
reclining in Jesus' bosom one of his disci-
ples, whom Jesus loved. Simon Peter 24
therefore beckoneth to him, and saith unto
him, Tell *us* who it is of whom he speak-
eth. He leaning back, as he was, on Jesus' 25
breast saith unto him, Lord, who is it?
Jesus therefore answereth, He it is, for 26

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservant*.

² Gr. *an apostle*.

³ Or, *chose*.

⁴ Many ancient authorities read *his bread with me*.

John 13.

whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot. ^aAnd Judas, which betrayed him, said, Is it I, Rabbi? He saith unto
 27 him, Thou hast said. ^dAnd after the sop, then entered Satan into him. Jesus therefore saith unto him, That thou doest, do
 28 quickly. Now no man at the table knew for what intent he spake this unto him.
 29 For some thought, because Judas had the 'bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the
 30 poor. He then having received the sop went out straightway: and it was night.

§ 144.¹ Several Predictions.**John 13.**

31 ^dWhen therefore he was gone out, Jesus saith, Now ²is the Son of man glorified,
 32 and God ²is glorified in him; and God shall glorify him in himself, and straightway
 33 shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto
 34 you. A new commandment I give unto you, that ye love one another; ³even as I have loved you, that ye also love one
 35 another. By this shall all men know that ye are my disciples, if ye have love one to another.
 36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.
 37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *box*.

² Or, *was*.

³ Or, *even as I loved you, that ye also may love one another*.

John 13.

down my life for thee. ^bAnd in like manner also said they all. ^dJesus answereth, 38
Wilt thou lay down thy life for me? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice. 31

^cSimon, Simon, behold, Satan Luke 22.

¹asked to have you, that he might sift you as wheat: but I made supplication for thee, 32
that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren. And he said unto him, Lord, 33
with thee I am ready to go both to prison and to death. And he said, I tell thee, 34
Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent 35
you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, 36
But now, he that hath a purse, let him take it, and likewise a wallet: ²and he that hath none, let him sell his cloke, and buy a sword. For I say unto you, that 37
this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath ³fulfilment. And they said, Lord, 38
behold, here are two swords. And he said unto them, It is enough.

§ 145. The Lord's Supper Instituted.

Matthew 26.

^aAnd as they were eating, Jesus took 26
⁴bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body; ^cthis do in remembrance

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *obtained you by asking.*

² Or, *and he that hath no sword, let him sell his cloke, and buy one.*

³ Gr. *end.*

⁴ Or, *a loaf.*

Matthew 26.

27 of me. ^aAnd he took ¹a cup, and gave thanks, and gave to them, saying, Drink
 28 ye all of it; for this is my blood of the ²covenant, which is shed for many unto remission of sins, ^ceven that which is
 29 poured out for you. ^aBut I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
^bAnd they all drank of it.

§ 146. The Sermon before the Cross.

John 14.

1 [And Jesus said,]* ^dLet not your heart be troubled: ³believe in God, believe also in
 2 me. In my Father's house are many ⁴mansions; if it were not so, I would have told you; for I go to prepare a place for you.
 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be
 4 also. ^eAnd whither I go, ye know the
 5 way. Thomas saith unto him, Lord, we know not whither thou goest; how know
 6 we the way? Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but ^eby
 7 me. If ye had known me, ye would have known my Father also: from henceforth
 8 ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father,
 9 and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how
 10 sayest thou, Shew us the Father? Be-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Some ancient authorities read *the cup*.² Many ancient authorities insert *new*.³ Or, *ye believe in God*.⁴ Or, *abiding-places*.⁵ Many ancient authorities read *And whither I go ye know, and the way ye know*.⁶ Or, *through*.

* Words inserted by compiler.

John 14.

lievest thou not that I am in the Father,
 and the Father in me? the words that I
 say unto you I speak not from myself:
 but the Father abiding in me doeth his
 works. Believe me that I am in the 11
 Father, and the Father in me: or else
 believe me for the very works' sake.
 Verily, verily, I say unto you, He that 12
 believeth on me, the works that I do shall
 he do also; and greater *works* than these
 shall he do; because I go unto the Father.
 And whatsoever ye shall ask in my name, 13
 that will I do, that the Father may he
 glorified in the Son. If ye shall ¹ask any 14
 thing in my name, that will I do. If ye 15
 love me, ye will keep my commandments.
 And I will ²pray the Father, and he shall 16
 give you another ³Comforter, that he may
 be with you for ever, *even* the Spirit of 17
 truth: whom the world cannot receive;
 for it beholdeth him not, neither knoweth
 him: ye know him; for he abideth with
 you, and shall be in you. I will not leave 18
 you ⁴desolate: I come unto you. Yet a 19
 little while, and the world beholdeth me
 no more; but ye behold me: because I
 live, ⁵ye shall live also. In that day ye 20
 shall know that I am in my Father, and
 ye in me, and I in you. He that hath my 21
 commandments, and keepeth them, he it
 is that loveth me: and he that loveth me
 shall be loved of my Father, and I will
 love him, and will manifest myself unto
 him. Judas (not Iscariot) saith unto him, 22
 Lord, what is come to pass that thou wilt
 manifest thyself unto us, and not unto the
 world? Jesus answered and said unto 23
 him, If a man love me, he will keep my

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Many ancient authorities add *me*.

² Gr. *make request of*.

³ Or, *Advocate*. Or, *Helper*. Gr. *Paraclete*.

⁴ Or, *orphans*.

⁵ Or, *and ye shall live*.

John 14.

word: and my Father will love him, and we will come unto him, and make our
 24 abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you,
 26 while *yet* abiding with you. But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give
 27 unto you: not as the world giveth, give I unto you. Let not your heart be troubled,
 28 neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the
 29 Father is greater than I. And now I have told you before it come to pass, that, when
 30 it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing
 31 in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

1 **John 15.** ^eI am the true vine, and my father
 2 is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he
 3 cleanseth it, that it may bear more fruit. Already ye are clean because of the word
 4 which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye
 5 abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart

John 15.

from me ye can do nothing. If a man 6
 abide not in me, he is cast forth as a branch,
 and is withered; and they gather them,
 and cast them into the fire, and they are
 burned. If ye abide in me, and my words 7
 abide in you, ask whatsoever ye will, and it
 shall be done unto you. Herein ¹is my 8
 Father glorified, ²that ye bear much fruit;
 and *so* shall ye be my disciples. Even as 9
 the Father hath loved me, I also have loved
 you: abide ye in my love. If ye keep my 10
 commandments, ye shall abide in my love;
 even as I have kept my Father's command-
 ments, and abide in his love. These things 11
 have I spoken unto you, that my joy may
 be in you, and *that* your joy may be made
 full. This is my commandment, that ye 12
 love one another, even as I have loved
 you. Greater love hath no man than this, 13
 that a man lay down his life for his
 friends. Ye are my friends, if ye do the 14
 things which I command you. No longer 15
 do I call you ³servants; for the servant
 knoweth not what his lord doeth: but I
 have called you friends; for all things that
 I heard from my Father I have made
 known unto you. Ye did not choose me, 16
 but I chose you, and appointed you, that
 ye should go and bear fruit, and *that* your
 fruit should abide: that whatsoever ye
 shall ask of the Father in my name, he may
 give it you. These things I command you, 17
 that ye may love one another. If the 18
 world hateth you, ⁴ye know that it hath
 hated me before *it hated* you. If ye were 19
 of the world, the world would love its
 own: but because ye are not of the world,
 but I chose you out of the world, there-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *was*.

² Many ancient authorities read *that ye bear much fruit, and be my disciples*.

³ Gr. *bondservants*.

⁴ Or, *know ye*.

John 15.

20 fore the world hateth you. Remember
the word that I said unto you, A ¹servant
is not greater than his lord. If they per-
secuted me, they will also persecute you;
if they kept my word, they will keep
21 yours also. But all these things will they
do unto you for my name's sake, because
22 they know not him that sent me. If I had
not come and spoken unto them, they had
not had sin: but now they have no excuse
23 for their sin. He that hateth me hateth
24 my Father also. If I had not done
among them the works which none other
did, they had not had sin: but now have
they both seen and hated both me and my
25 Father. But *this cometh to pass*, that the
word may be fulfilled that is written in
their law, They hated me without a cause.
26 But when the Comforter is come, whom I
will send unto you from the Father, *even*
the Spirit of truth, which ²proceedeth
from the Father, he shall bear witness of
27 me: ³and ye also bear witness, because ye
have been with me from the beginning.

1 **John 16.** ^eThese things have I spoken unto
you, that ye should not be made to
2 stumble. They shall put you out of the
synagogues: yea, the hour cometh, that
whosoever killeth you shall think that he
3 offereth service unto God. And these
things will they do, because they have not
4 known the Father, nor me. But these
things have I spoken unto you, that when
their hour is come, ye may remember
them, how that I told you. And these
things I said not unto you from the begin-
5 ning, because I was with you. But now
I go unto him that sent me; and none of
6 you asketh me, *Whither goest thou?* But
because I have spoken these things unto

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *bondservant*.

² Or, *goeth forth from*,

³ Or, *and bear ye also witness*,

John 16.

you, sorrow hath filled your heart.
 Nevertheless I tell you the truth; It is 7
 expedient for you that I go away: for if I
 go not away, the Comforter will not come
 unto you; but if I go, I will send him
 unto you. And he, when he is come, will 8
 convict the world in respect of sin, and of
 righteousness, and of judgement: of sin, 9
 because they believe not on me; of right- 10
 eousness, because I go to the Father, and 11
 ye behold me no more; of judgement,
 because the prince of this world hath been
 judged. I have yet many things to say 12
 unto you, but ye cannot bear them now.
 Howbeit when he, the Spirit of truth, is 13
 come, he shall guide you into all the truth;
 for he shall not speak from himself; but
 what things soever he shall hear, *these* shall
 he speak: and he shall declare unto you
 the things that are to come. He shall 14
 glorify me: for he shall take of mine, and
 shall declare *it* unto you. All things 15
 whatsoever the Father hath are mine:
 therefore said I, that he taketh of mine, and
 shall declare *it* unto you. A little while, 16
 and ye behold me no more; and again a
 little while, and ye shall see me. *Some* of 17
 his disciples therefore said one to another,
 What is this that he saith unto us, A little
 while, and ye behold me not; and again a
 little while and ye shall see me: and,
 Because I go to the Father? They said 18
 therefore, What is this that he saith, A
 little while? We know not what he saith.
 Jesus perceived that they were desirous 19
 to ask him, and he said unto them, Do ye
 inquire among yourselves concerning this,
 that I said, A little while, and ye behold
 me not, and again a little while, and ye shall
 see me? Verily, verily, I say unto you, 20
 that ye shall weep and lament, but the

John 16.

- world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into
 21 joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.
 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away
 23 from you. And in that day ye shall ¹ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he
 24 will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.
 25 These things have I spoken unto you in ²dark sayings: the hour cometh, when I shall no more speak unto you in ²dark sayings, but shall tell you plainly of the
 26 Father. In that day ye shall ask in my name: and I say not unto you, that I will
 27 ³pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came
 28 forth from the Father. I come out from the Father, and am come into the world: again, I leave the world, and go unto the Father.
 29 His disciples say, Lo, now speakest thou plainly, and speakest no ⁴dark saying.
 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that
 31 thou camest forth from God. Jesus
 32 answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *ask me no questions.*² Or, *parables.*³ Gr. *make request of.*⁴ Or, *parable.*

John 16.

me. These things have I spoken unto you, 33 that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

§ 147. The Passover Prayer.

John 17

^a These things spake Jesus; and lifting ¹ up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. And this is life ³ eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. I glorified thee on ⁴ the earth, having accomplished the work which thou hast given me to do. And ⁵ now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested ⁶ thy name unto the men whom thou gavest me out of the world; thine they were, and thou gavest them to me; and they have kept thy word. Now they know that ⁷ all things whatsoever thou hast given me are from thee: for the words which thou ⁸ gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I ⁹ pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are ¹⁰ mine are thine, and thine are mine: and I am glorified in them. And I am no more ¹¹ in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *make request*.

John 17.

me, that they may be one, even as we *are*.
 12 While I was with them, I kept them in thy
 name which thou hast given me: and I
 guarded them, and not one of them per-
 ished, but the son of perdition; that the
 13 scripture might be fulfilled. But now I
 come to thee; and these things I speak in
 the world, that they may have my joy
 14 made full in themselves. I have given
 them thy word; and the world hated them,
 because they are not of the world, even as
 15 I am not of the world. I ¹pray not that
 thou shouldest take them ²from the world,
 but that thou shouldest keep them ²from
 16 ³the evil *one*. They are not of the world,
 17 even as I am not of the world. ⁴Sanctify
 18 them in the truth: thy word is truth. As
 thou didst send me into the world, even so
 19 sent I them into the world. And for their
 sakes I sanctify myself, that they them-
 selves also may be sanctified in truth.
 20 Neither for these only do I pray, but for
 them also that believe on me through their
 21 word; that they may all be one; even as
 thou, Father, *art* in me, and I in thee, that
 they also may be in us: that the world
 22 may believe that thou didst send me. And
 the glory which thou hast given me I have
 given unto them; that they may be one,
 23 even as we *are* one; I in them and thou in
 me, that they may be perfected into
 one; that the world may know that thou
 didst send me, and lovedst them, even as
 24 thou lovedst me. Father, ⁵that which
 thou hast given me, I desire that, where I
 am, they also may be with me; that they
 may behold my glory, which thou
 hast given me: for thou lovedst me be-
 25 fore the foundation of the world. O right-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *make request*² Gr. *out of*.³ Or, *evil*.⁴ Or, *Consecrate*.⁵ Many ancient authorities read *those whom*.

John 17.

eous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto 26 them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them. Matthew 26.

^aAnd when they had sung a hymn, they 30 went out ^dover the brook Kidron ^aunto the mount of Olives, ^cas his custom was.

§ 148. Gethsemane.

Matthew 26.

^aThen saith Jesus unto them, All ye shall 31 be ¹offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will 32 go before you into Galilee.

Then cometh Jesus with them unto ^a 36 place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. ^cPray that ye enter not into temptation. ^aAnd he took with him Peter 37 and the two sons of Zebedee, and began to be sorrowful, ^bgreatly amazed, ^aand sore troubled. Then saith he unto them, My 38 soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, ^cabout a 39 stone's cast, ^aand fell ^bon the ground ^aon his face, and prayed ^bthat, if it were possible, the hour might pass away from him, ^asaying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he 40 cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? ³Watch and pray, that ye enter not into 41

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *caused to stumble*.

² Gr. *an enclosed piece of ground*.

³ Or, *Watch ye, and pray that ye enter not*.

Matthew 26.

temptation: the spirit indeed is willing,
 42 but the flesh is weak. Again a second
 time he went away, and prayed, saying,
 O my Father, if this cannot pass away,
 43 except I drink it, thy will be done. And
 he came again and found them sleeping,
 for their eyes were heavy; ^band they
 44 knew not what to answer him. ^aAnd he
 left them again, and went away, and prayed
 a third time, saying again the same words.
^cAnd there appeared unto him an angel
 from heaven strengthening him. And be-
 ing in an agony he prayed more earnestly;
 and his sweat became as it were great
 drops of blood falling down upon the
 ground. And when he rose up from his
 45 prayer, ^athen cometh he to the disciples,
 and saith unto them, Sleep on now, and
 take your rest: ^bit is enough: ^abehold, the
 hour is at hand, and the Son of man is be-
 46 trayed unto the hands of sinners. Arise,
 let us be going; behold, he is at hand that
 betrayeth me.

§ 149. Jesus Arrested.

John 18.

2 ^aNow Judas also, ^cone of the twelve, ^dwho
 betrayed him, knew the place: for Jesus
 oft-times resorted thither with his disciples.
 3 Judas then, having received the ¹band of
soldiers, and officers from the chief priests
 and the Pharisees, ^band the elders, ^dcometh
 thither, ^awhile he yet spake, ^dwith lanterns
 and torches and ^bwith swords and staves.
 4 ^dJesus therefore, knowing all the things
 that were coming upon him, went forth,
 and saith unto them, Whom seek ye?
 5 They answered him, Jesus of Nazareth.
 Jesus saith unto them, I am *he*. And Judas
 also, who betrayed him, was standing with
 6 them. When therefore he said unto them,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *cohort*.

John 18.

I am *he*, they went backward, and fell to the ground. Again therefore he asked 7 them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told 8 you that I am *he*: if therefore ye seek me, let these go their way: that the word 9 might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

^a Now he that betrayed him **Matthew 26.** 48 gave them a sign, saying, Whomsoever I shall kiss, that is he: take him ^b and lead him away safely. ^a And straightway he 49 came to Jesus, and said, Hail, Rabbi; and ³ kissed him. And Jesus said unto him, 50 Friend, *do* that for which thou art come? ^c Betrayest thou the Son of man with a kiss? ^a Then they came and laid hands on Jesus, and took him. ^c And when they that were 51 about him saw what would follow, they said, Lord, shall we smite with the sword? ^d Simon Peter therefore having a **John 18.** 10 sword drew it, and struck the high priest's ¹ servant, and cut off his right ear. ^c But Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. ^d Now the ¹ servant's name was Malchus. Jesus therefore said unto Peter, Put up the 11 sword into the sheath: the cup which the Father hath given me, shall I not drink it? ^a All they that take the sword **Matthew 26.** 52 shall perish with the sword. Or thinkest 53 thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then 54 should the scriptures be fulfilled, that thus it must be? In that hour said Jesus to the 55 multitudes, ^c unto the chief priests, and captains of the temple, and elders that were come against him, ^d Are ye come out as against a robber with swords and staves

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *kissed him much.*

² Gr. *bondservant.*

Matthew 26.

- to seize me? I sat daily in the temple
 56 teaching and ye took me not. But all this
 is come to pass, that the scriptures of the
 prophets might be fulfilled: ^cthis is your
 hour and the power of darkness. ^aThen all
 the disciples left him, and fled. ^bAnd a
 certain young man followed with him,
 having a linen cloth cast about him, over
his naked body: and they laid hold on him;
 but he left the linen cloth, and fled naked.
 12 ^dSo the ¹band and the ²chief cap- John 18.
 tain, and the officers of the Jews, seized
 13 Jesus and bound him, and led him to Annas
 first; for he was father in law to Caiaphas,
 14 who was high priest that year. Now
 Caiaphas was he who gave counsel to the
 Jews, that it was expedient that one man
 should die for the people.

§ 150. Peter's Denial.

John 18.

- 15 ^dAnd Simon Peter followed Jesus, ^cafar
 off, ^dand *so did* another disciple. Now that
 disciple was known unto the high priest,
 and entered in with Jesus into the court of
 16 the high priest; but Peter was standing
 at the door without. So the other disci-
 ple, who was known unto the high priest,
 went out and spake unto her that kept
 the door, and brought in Peter, ^ato see
 17 the end. The maid therefore that kept
 the door saith unto Peter, Art thou also
one of this man's disciples? ^cBut he denied
 18 saying, Woman, ^dI am not. Now the ³ser-
 vants and the officers were standing *there*,
 having made ⁴a fire of coals; for it was
 cold; and they were warming themselves:
 and Peter also was with them, standing
 and warming himself: ^cand the cock crew.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *cohort*.

² Or, *military tribune*. Gr. *chiliarch*.

³ Gr. *bondservants*.

⁴ Gr. *a fire of charcoal*.

§ 151. The First Trial of Jesus.*

John 18.

^d The high priest therefore asked Jesus of 19
 his disciples, and of his teaching. Jesus 20
 answered him, I have spoken openly to the
 world; I ever taught in ¹synagogues, and
 in the temple, where all the Jews come
 together; and in secret spake I nothing.
 Why askest thou me? ask them that have 21
 heard *me*, what I spake unto them: behold,
 these know the things which I said. And 22
 when he had said this, one of the officers
 standing by struck Jesus ² with his hand,
 saying, Answerest thou the high priest so?
 Jesus answered him, If I have spoken evil, 23
 bear witness of the evil: but if well, why
 smitest thou me? Now Simon Peter was 25
 standing and warming himself. They said
 therefore unto him, Art thou also one of
 his disciples? He denied ^c with an oath,
^d and said, I am not. ^c And after the space
 of about an hour, ^d one of the servants of
 the high priest, being a kinsman of him
 whose ear Peter cut off, saith, Did not I
 see thee in the garden with him? ^a Of a
 truth thou art also one of them: for thy
 speech betrayeth thee: ^b for thou art a
 Galilæan. But he began to curse and to
 swear, I know not this man of whom ye
 speak. And straightway the cock crew.
^a And Peter remembered the word which
 Jesus had said, Before the cock crow, thou
 shalt deny me thrice. And he went out
 and wept bitterly.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *synagogue*.

² Or, *with a rod*.

* Five separate trials or arraignments did Jesus suffer, as follows: First, before Annas; second, before Caiaphas, while it was yet dark, and no death sentence could be legal; third, the formal condemnation at dawn; fourth, the secular trial before Pilate, without whose sanction a capital sentence could not be executed; and fifth, before Herod, who returned him to Pilate, and the iniquity was completed.

Mark 14.

53 ^dAnnas therefore ^bled Jesus away to the ^ahouse of Caiaphas the ^bhigh priest; and there came together with him all the chief priests, and the elders, and the
 55 scribes. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not, ^athough many false witnesses came.
 56 For many bare false witness against him, and their witness agreed not together.
 57 And there stood up certain, and bare false
 58 witness against him, saying, We heard him say, I will destroy this ¹temple that is made with hands, and in three days I will
 59 build another made without hands. And
 60 not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these
 61 witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, ^aI adjure thee by the living God that thou tell us; ^dArt thou the Christ, the Son of
 62 the Blessed ^aGod? ^bAnd Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with
 63 the clouds of heaven. And the high priest rent his clothes, and saith, What further
 64 need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be ²worthy of death.

63 Luke 22. ^cAnd the men that held ³Jesus mocked him, and beat him, ^aand they did
 64 spit in his face and buffet him. ^cAnd they blindfolded him, and asked him, saying, Prophecy ^bunto us, thou Christ: ^cwho is he

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *sanctuary*.

² Gr. *liable to*.

³ Gr. *him*.

Luke 22.

that struck thee? And many other things 65
spake they against him, reviling him. ^b And
the officers received him with blows of
their hands.

And as soon as it was day,* the assembly 66
of the elders of the people was gathered
together, both chief priests and scribes;
and they led him away into their council,
saying, If thou art the Christ, tell us. But 67
he said unto them, If I tell you, ye will not 68
believe: and if I ask *you*, ye will not answer.
But from henceforth shall the Son of man 69
be seated at the right hand of the power of
God. And they all said, Art thou then the 70
Son of God? And he said unto them, ¹ Ye
say *it*, for I am. And they said, What 71
further need have we of witness? for we
ourselves have heard from his own mouth.

§ 152. Remorse of Judas.

Matthew 27,

^a Then Judas, who betrayed him, when 3
he saw that he was condemned, repented
himself, and brought back the thirty pieces
of silver to the chief priests and elders, say- 4
ing, I have sinned in that I betrayed ² in-
nocent blood. But they said, What is that
to us? see thou *to it*. And he cast down 5
the pieces of silver into the sanctuary, and
departed; and he went away and hanged
himself. And the chief priests took the 6
pieces of silver, and said, It is not lawful
to put them into the ³ treasury, since it is
the price of blood. And they took coun- 7
sel, and bought with them the potter's
field, to bury strangers in. Wherefore 8

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Ye say that I am*.

² Many ancient authorities read *righteous*.

³ Gr. *corbanas*, that is, *sacred treasury*.

* The formal sentence, according both to Jewish and Roman law, could only be pronounced by day. The proceedings of the night were legalized by repetition in the morning.

Matthew 27.

that field was called, The field of blood,
 9 unto this day. Then was fulfilled that
 which was spoken through Jeremiah the
 prophet, saying, And ¹they took the thirty
 pieces of silver, the price of him that was
 priced, ²whom *certain* of the children of
 10 Israel did price; and ³they gave them for
 the potter's field, as the Lord appointed
 me.

§ 153. Jesus before Pilate.

John 18.

28 ^aThey lead Jesus therefore ^abound
^dfrom Caiaphas into the ^aPrætorium ^aand
 delivered him up to Pilate the governor:
^dand it was early; and they themselves
 entered not into the ^aPrætorium, that they
 might not be defiled, but might eat the
 29 passover. Pilate therefore went out unto
 them, and saith, What accusation bring ye
 30 against this man? They answered and
 said unto him, If this man were not an
 evil-doer, we should not have delivered
 31 him up unto thee. Pilate therefore said
 unto them, Take him yourselves, and
 judge him according to your law. The
 Jews said unto him, It is not lawful for us
 32 to put any man to death: that the word of
 Jesus might be fulfilled, which he spake,
 signifying by what manner of death he
 should die. ^cAnd they began to accuse
 him, saying, We found this man pervert-
 ing our nation, and forbidding to give trib-
 ute to Cæsar, and saying that he himself
 is Christ a king.
 33 ^dPilate therefore entered again into the
^aPrætorium, and called Jesus, and said un-
 to him, Art thou the King of the Jews?

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *I took*.

² Or, *whom they priced on the part of the sons of Israel*.

³ Some ancient authorities read *I gave*.

⁴ Or, *palace*.

John 18.

Jesus answered, Sayest thou this of thy- 34
 self, or did others tell it thee concerning
 me? Pilate answered, Am I a Jew? 35
 Thine own nation and the chief priests de-
 livered thee unto me: what hast thou
 done? Jesus answered, My kingdom is 36
 not of this world: if my kingdom were of
 this world, then would my ¹servants fight,
 that I should not be delivered to the Jews:
 but now is my kingdom not from hence.
 Pilate therefore said unto him, Art thou a 37
 king then? Jesus answered, ²Thou sayest
it, for I am a king. To this end have I
 been born, and to this end am I come into
 the world, that I should bear witness unto
 the truth. Every one that is of the truth
 heareth my voice. Pilate saith unto him, 38
 What is truth?

And when he had said this, he went out
 again unto the Jews, and saith unto them,
 I find no crime in him.

^bAnd the chief priests accused Mark 15. 3
 him of many things. And Pilate again 4
 asked him, saying, Answerest thou noth-
 ing? behold how many things they accuse
 thee of. But Jesus no more answered 5
 anything; insomuch that Pilate marvelled
^agreatly.

Luke 23.

^cAnd Pilate said unto the chief priests 4
 and the multitudes, I find no fault in this
 man. But they were the more urgent, 5
 saying, He stirreth up the people, teaching
 throughout all Judæa, and beginning from
 Galilee even unto this place. But when 6
 Pilate heard it, he asked whether the man
 were a Galilæan. And when he knew that 7
 he was of Herod's jurisdiction, he sent him
 unto Herod, who himself also was at Jeru-
 salem in these days.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *officers*: as in ver. 3, 12, 18, 22.

² Or, *Thou sayest that I am a king*,

§ 154. Jesus sent unto Herod.

Luke 23.

8 ^c Now when Herod saw Jesus, he was exceeding glad : for he was of a long time desirous to see him, because he had heard concerning him ; and he hoped to see
9 some ¹ miracle done by him. And he questioned him in many words ; but he answered him nothing. And the chief
10 priests and the scribes stood, vehemently
11 accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent
12 him back to Pilate. And Herod and Pilate became friends with each other that very day : for before they were at enmity between themselves.

13 And Pilate called together the chief priests and the rulers and the people, and
14 said unto them, Ye brought unto me this man, as one that perverteth the people : and behold, I, having examined him before
15 you, found no fault in this man touching those things whereof ye accuse him : no, nor yet Herod : for ² he sent him back unto us ; and behold, nothing worthy of death
16 hath been done by him. I will therefore chastise him, and release him.

§ 155. Barabbas Released.

Mark 15.

6 ^b Now at ³ the feast he used to release unto them one prisoner, whom they asked of
7 him. And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection
8 had committed murder. And the multitude went up and began to ask him *to do* as
9 he was wont to do unto them. And Pilate answered them, saying, Will ye that I re-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *sign*.

² Many ancient authorities read *I sent you to him*.

³ Or, *a feast*.

Mark 15.

lease unto you the King of the Jews? For ¹⁰ he perceived that for envy the chief priests had delivered him up.

^a And while he was sitting on ^{Matthew 27.} ¹⁹ the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

^c And Pilate called together the ^{Luke 23.} ¹³ chief priests and the rulers and the people, and said unto them, Ye brought unto me ¹⁴ this man, as one that perverteth the people; and behold, I, having examined him before you, find no fault in this man touching those things whereof ye accuse him; no, ¹⁵ nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore ¹⁶ chastise him, and release him. But they ¹⁸ cried out all together, saying, Away with this man, and release unto us Barabbas.

^a Now the chief priests and the ^{Matthew 27.} ²⁰ elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus. ²¹ But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then ²² shall I do unto Jesus who is called Christ,

^b whom ye call the King of the Jews?

^a They all say, Let him be crucified. And ²³ he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw ²⁴ that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent 'of the blood of this righteous man: see ye *to it*. And all the ²⁵ people answered and said, His blood *be* on us, and on our children. Then released he ²⁶

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

Some ancient authorities read *of this blood: see ye &c.*

Matthew 27.

unto them Barabbas^c whom they asked for:
^a but Jesus he scourged and delivered^c to
 their will^a to be crucified.

§ 156. Jesus Mocked.

Matthew 27.

27 ^a Then the soldiers of the governor took
 Jesus into the ¹Prætorium, and gathered
 28 unto him the whole ²band. And they
³stripped him, and put on him a scarlet
 29 robe. And they plaited a crown of thorns
 and put it upon his head, and a reed in his
 right hand; and they kneeled down before
 him, and mocked him, saying, Hail, King
 30 of the Jews! And they spat upon him,
 and took the reed and smote him on the
 4 head. ^dAnd Pilate went out again, **John 19.**
 and saith unto them, Behold, I bring him
 out to you, that ye may know that I find
 5 no crime in him. Jesus therefore came
 out, wearing the crown of thorns and the
 purple garment. And *Pilate* saith unto
 6 them, Behold, the man! When therefore
 the chief priests and the officers saw him,
 they cried out, saying, Crucify *him*, cruci-
 fy *him*. Pilate saith unto them, Take him
 yourselves, and crucify him: for I find no
 7 crime in him. The Jews answered him,
 We have a law, and by that law he ought
 to die, because he made himself the Son of
 8 God. When Pilate therefore heard this
 9 saying, he was the more afraid; and he
 entered into the ¹Prætorium again, and
 saith unto Jesus, Whence art thou? But
 10 Jesus gave him no answer. Pilate there-
 fore saith unto him, Speakest thou not un-
 to me? knowest thou not that I have
⁴power to release thee, and have ⁴power
 11 to crucify thee? Jesus answered him,
 Thou wouldest have no ⁴power against

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *palace*.

² Or, *cohort*.

³ Some ancient authorities read *clothed*, ⁴ Or, *authority*.

John 19.

me, except it were given thee from above : therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought 12 to release him : but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend : every one that maketh himself a king ¹ speaketh against Cæsar. When Pilate therefore heard these words, 13 he brought Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it 14 was the Preparation of the passover : it was about the sixth hour. And he saith unto the Jews, Behold, your King ! They 15 therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King ? The chief priests answered, We have no king but Cæsar.

§ 157. The Journey to the Cross.

Mark 15.

And when they had mocked him, they 20 took off from him the ^ascarlet [and]* ^bpurple, and put on him his garments. And they lead him out to crucify him.

And they ²compel one passing by, Si- 21 mon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross ^cafter Jesus.

Luke 23.

^cAnd there followed him a great multi- 27 tude of the people, and of women who bewailed and lamented him. But Jesus 28 turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For 29 behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *opposeth Cæsar*.

² Gr, *impress*.

* Word inserted by the compiler.

Luke 23.

- 30 that never gave suck. Then shall they
begin to say to the mountains, Fall on us;
31 and to the hills, Cover us. For if they do
these things in the green tree, what shall
be done in the dry?
32 And there were also two others, male-
factors, led with him to be put to death.

§ 158. The Crucifixion.

Matthew 27

- 33 ^aAnd when they were come unto a place
called Golgotha, that is to say, The place
34 of a skull, they gave him wine to drink
mingled with gall: and when he had
35 tasted it, he would not drink. ^cThere
they crucified him, and the malefac-
tors, one on the right hand, and the other
on the left. And Jesus said, Father, forgive
them; for they know not what they do.
19 ^dAnd Pilate wrote a title also, **John 19.**
and put it on the cross. And there was
written, JESUS OF NAZARETH, THE KING OF
20 THE JEWS. This title therefore read many
of the Jews: ¹for the place where Jesus
was crucified was nigh to the city: and it
was written in Hebrew, *and* in Latin, *and*
21 in Greek. The chief priests of the Jews
therefore said to Pilate, Write not, The
King of the Jews; but, that he said, I am
22 King of the Jews. Pilate answered, What
I have written I have written.
23 The soldiers therefore, when they had
crucified Jesus, took his garments, and
made four parts, to every soldier a part;
and also the ²coat: now the ²coat was with
out seam, woven from the top throughout.
24 They said therefore, one to another, Let
us not rend it, but cast lots for it, whose it
shall be; that the scripture might be ful-
filled, which saith,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *for the place of the city where Jesus was crucified was nigh at hand.*

² Or, *tunic.*

John 19.

They parted my garments among them,
 And upon my vesture did they cast lots.
 These things therefore the soldiers did. 25
^a And they that passed by ^{Matthew 27.} 39
 railed on him, wagging their heads, and 40
 saying, Thou that destroyest the ¹ temple,
 and buildest it in three days, save thyself:
 if thou art the Son of God, come down
 from the cross. In like manner also the 41
 chief priests mocking *him*, with the
 scribes and elders, said, He saved others; 42
² himself he cannot save. He is ^b the
 Christ, ^a the King of Israel; let him now
 come down from the cross, and we will
 believe on him. He trusteth on God; let 43
 him deliver him now, if he desireth him:
 for he said, I am the Son of God. ^b And
 they that were crucified with him re-
 proached him.* ^c And the soldiers also
 mocked him, coming to him, offering him
 vinegar, and saying, If thou art the King
 of the Jews, save thyself.

§ 159. The Penitent Malefactor.

Luke 23.

^c And one of the malefactors that were 39
 hanged railed on him, saying, Art not thou
 the Christ? save thyself and us. But the 40
 other answered, and rebuking him said,
 Dost thou not even fear God, seeing thou
 art in the same condemnation? And we 41
 indeed justly; for we receive the due re-
 ward of our deeds: but this man hath
 done nothing amiss. And he said, Jesus, 42
 remember me when thou comest ³ in thy
 kingdom. And he said unto him, Verily 43
 I say unto thee, To-day shalt thou be with
 me in Paradise.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *sanctuary*.² Or, *can he not save himself?*³ Some ancient authorities read *into thy kingdom*.

* Later the heart of one was changed. See § 159.

John 19.

25 ^dBut there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary
26 Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother,
27 Woman, behold: thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own *home*.

§ 160. The Death of Jesus.

Matthew 27.

45 ^aNow from the sixth hour there was darkness over all the ¹land, ^cthe sun's light
46 failing ^auntil the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, ²why hast thou
47 forsaken me? And some of them that stood there, when they heard it, said, ^bBe-
48 hold, ^athis man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
49 And the rest said, Let be; let us see whether Elijah cometh to save him.
28 John 19. ^dAfter this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I
29 thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to
30 his mouth. When Jesus therefore had received the vinegar, he said, It is finished! ^{c3}And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he ^dbowed his head and ^cgave up the ghost.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *earth*.

² Or, *why didst thou forsake me?*

³ Or, *And when Jesus had cried with a loud voice, he said:*

Matthew 27.

^aAnd behold, the veil of the ¹temple 51
 was rent in twain from the top to the
 bottom; and the earth did quake; and
 the rocks were rent; and the tombs were 52
 opened; and many bodies of the saints
 that had fallen asleep were raised; and 53
 coming forth out of the tombs after his
 resurrection they entered into the holy
 city and appeared unto many. Now the 54
 centurion, and they that were with him
 watching Jesus, when they saw ^b that he so
 gave up the ghost, [and saw]* ^a the earth-
 quake, and the things that were done,
 feared exceedingly, saying, Truly this was
² the Son of God. And many women were 55
 there beholding from afar, who had fol-
 lowed Jesus from Galilee, ministering unto
 him: among whom was Mary Magdalene, 56
 and Mary the mother of James and Joses,
 and the mother of the sons of Zebedee,
^b and many other women that came up
 with him unto Jerusalem.

^d The Jews therefore, because it John 19. 31
 was the Preparation, that the bodies should
 not remain on the cross upon the sabbath
 (for the day of that sabbath was a high
day), asked of Pilate that their legs
 might be broken, and *that* they might be
 taken away. The soldiers therefore came, 32
 and brake the legs of the first, and of the
 other who was crucified with him: but 33
 when they came to Jesus, and saw that he
 was dead already, they brake not his legs:
 howbeit one of the soldiers with a spear 34
 pierced his side, and straightway there
 came out blood and water. And he that 35
 hath seen hath borne witness, and his wit-
 ness is true: and he knoweth that he
 saith true, that ye also may believe. For 36

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *sanctuary*.

² Or, *a son of God*.

* Words inserted by the compiler.

John 19.

these things came to pass, that the scripture might be fulfilled, A bone of him
37 shall not be ¹broken. And again another scripture saith, They shall look on him whom they pierced.

§ 161. The Burial of Jesus.

Mark 15.

42 ^bAnd when even was now come, because it was the Preparation, that is, the day before the sabbath, there came ^aa rich man,
43 ^bJoseph of Arimathæa, a councillor of honourable estate, who also himself ^awas Jesus' disciple, ^dbut secretly, for fear of the Jews, [and] ^{*}^bwas looking for the kingdom of God; ^che had not consented unto their counsel and deed; ^band he boldly went in unto Pilate,
44 and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he ²had been any while dead.
45 And when he learned it of the centurion, he granted the corpse to Joseph.

39 ^dAnd there came also Nicodemus, **John 19.** he who at the first came to him by night, bringing a ³mixture of myrrh and
40 aloes, about a hundred pound *weight*. So they took the body of Jesus, and bound it in linen cloths with the spices, as the
41 custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden ^ahis [†]own
^dnew tomb, ^bwhich had been hewn out of a rock, ^dwherein was never man yet laid.
42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus, ^aand rolled a great stone to the door of the tomb and departed.

55 **Luke 23.** ^cAnd the women, that had come

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *crushed*.

² Many ancient authorities read *were already dead*.

³ Some ancient authorities read *roll*.

* Word inserted by the compiler.

† Joseph's.

Luke 23.

with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared 56 spices and ointments.

And on the sabbath they rested according to the commandment.

^a Now on the morrow, which Matthew 27. 62 is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto 65 them, "Ye have a guard: go, ² make it *as* sure as ye can. So they went, and made 66 the sepulchre sure, sealing the stone, the guard being with them.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *Take a guard.*

² Gr. *make it sure, as ye know.*

PERIOD VI.

After the Resurrection.

[From the Resurrection to the Ascension, a period of forty days.]

§ 162. The Women Visit the Sepulchre.

Mark 16.

1 ^bAnd when the sabbath was past,
^dwhile it was yet dark, ^abehold, there was
a great earthquake: for an angel of the
Lord descended from heaven, and came
and rolled away the stone, and sat upon it.
His appearance was as lightning, and his
raiment white as snow: and for fear of him
the watchers did quake, and became as
dead men.

^bMary Magdalene, and Mary the *mother*
of James, and Salome, bought spices, that
2 they might come and anoint him. And
very early on the first day of the week,
they come to the tomb when the sun was
3 risen. And they were saying among
themselves, Who shall roll us away the
4 stone from the door of the tomb? and look-
ing up, they see that the stone is rolled
back: for it was exceeding great. [Mary
Magdalene] ^drunneth therefore, and cometh
to Simon Peter, and to the other disciple
whom Jesus loved, and saith unto them,
They have taken away the Lord out of the
tomb, and we know not where they have
5 laid him. ^bAnd entering into the tomb,
they ^cfound not the body of the Lord
Jesus. And it came to pass, while they
were perplexed thereabout, [they]* ^bsaw a
young man sitting on the right side, ar-

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

* Word inserted by the compiler.

Mark 16.

rayed in a white robe; and they were amazed. And he saith unto them, Be not 6 amazed: ^cwhy seek ye the living among the dead: ^bye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: ^cremember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again: ^bbehold, the place where they laid him! But go, 7 tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. ^aAnd they departed quickly from the tomb with fear and great joy; ^bfor trembling and astonish- 8 ment had come upon them: and they said nothing to any one; for they were afraid, ^aand ran to bring his disciples word.

^aPeter therefore went forth, John 20. 3 and the other disciple, and they went toward the tomb. And they ran both to- 4 gether: and the other disciple outran Peter, and came first to the tomb; and 5 stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon 6 Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the nap- 7 kin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the 8 other disciple also, who came first to the tomb, and he saw, and believed. For as 9 yet they knew not the scripture, that he must rise again from the dead. So the 10 disciples went away again unto their own home.

But Mary was standing without at the 11 tomb weeping: so, as she wept, she stooped and looked into the tomb; and she behold- 12

John 20.

- eth two angels in white sitting, one at the head, and one at the feet, where the body
 13 of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have
 14 laid him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
 15 Jesus saith unto her, Woman, why weep-est thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will
 16 take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to
 17 say, ¹ Master. Jesus saith to her, ² Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. ^aAnd behold Jesus met them ^{*}saying, All hail. And they came and took hold of his feet and worshipped him. Then saith Jesus unto them, Fear not; go tell my brethren that they depart into Galilee,
 18 and there they shall see me. ^dMary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.
^bAnd they, when they heard that he was alive, and had been seen of her, disbelieved.

[§ 163. The Story of the Guard.

Matthew 28.

- 11 ^aNow, behold, some of the guard came into the city, and told unto the chief priests

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Or, *Teacher*.² Or, *Take not hold on me*.

^{*} Doubtless the other women, who must have been separated from Mary Magdalene after the vision of angels.

Matthew 28.

all the things that were come to pass. And when they were assembled with the 12 elders, and had taken counsel, they gave large money unto the soldiers, saying, Say 13 ye, His disciples came by night, and stole him away while we slept. And if this 14 ¹ come to the governor's ears, we will persuade him, and rid you of care. So they 15 took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

§ 164. The Journey to Emmaus.

Luke 24.

^cAnd behold, two of them were going 13 that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each 14 other of all these things which had happened. And it came to pass, while they 15 communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that 16 they should not know him. And he said 17 unto them, ² What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answer- 18 ing said unto him, ³ Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? 19 And they said unto him, The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief 20 priests and our rulers delivered him up to

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *come to a hearing before the governor.*

² Gr. *What words are these that ye exchange one with another.*

³ Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things.*

Luke 24.

- be condemned to death, and crucified him.
21 But we hoped that it was he that should
redeem Israel. Yea and beside all this, it
is now the third day since these things
22 came to pass. Moreover certain women
of our company amazed us, having been
23 early at the tomb; and when they found
not his body, they came, saying, that they
had also seen a vision of angels, who said
24 that he was alive. And certain of them
that were with us went to the tomb, and
found it even so as the women had said:
25 but him they saw not. And he said unto
them, O foolish men, and slow of heart to
believe ¹in all that the prophets have
26 spoken! Behoved it not the Christ to suf-
fer these things, and to enter into his
27 glory? And beginning from Moses and
from all the prophets, he interpreted to
them in all the scriptures the things con-
28 cerning himself. And they drew nigh un-
to the village, whither they were going:
and he made as though he would go
29 further. And they constrained him, say-
ing, Abide with us: for it is toward even-
ing, and the day is now far spent. And
30 he went in to abide with them. And it
came to pass, when he had sat down with
them to meat, he took the ²bread and
blessed; and breaking *it* he gave to them.
31 And their eyes were opened, and they
knew him; and he vanished out of their
32 sight. And they said one to another, Was
not our heart burning within us, while he
spake to us in the way, while he opened to
33 us the scriptures? And they rose up that
very hour, and returned to Jerusalem, and
found the eleven gathered together, and
34 them that were with them, saying, The
Lord is risen indeed, and hath appeared to

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *after*.

² Or, *loaf*.

Simon. And they rehearsed the things ^{Luke 24,} 35
that happened in the way, and how he was
 known of them in the breaking of the
 bread.

§ 165. Evening Revelation.

^{Luke 24.} 36
 And as they spake these things, he
 himself stood in the midst of them, ^d when
 the doors were shut where the disciples
 were, for fear of the Jews, ^c 1 and saith un-
 to them, Peace *be* unto you. But they 37
 were terrified and affrighted, and supposed
 that they beheld a spirit. And he said 38
 unto them, Why are ye troubled? and
 wherefore do questionings arise in your
 heart? See my hands and my feet, that 39
 it is I myself: handle me, and see; for a
 spirit hath not flesh and bones, as ye be-
 hold me having. ² And when he had said 40
 this, he shewed them his hands ^d and his
 side, ^c and his feet. And while they still 41
 disbelieved for joy, and wondered, he said
 unto them, Have ye here anything to eat?
 And they gave him a piece of a broiled 42
 fish ³. And he took it, and did eat before 43
 them.

And he said unto them, These are my 44
 words which I spake unto you, while I
 was yet with you, how that all things must
 needs be fulfilled, which are written in the
 law of Moses, and the prophets, and the
 psalms, concerning me. Then opened he 45
 their mind, that they might understand the
 scriptures; and he said unto them, Thus it 46
 is written, that the Christ should suffer, and
 rise again from the dead the third day;
 and that repentance ⁴ and remission of sins 47

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *and saith unto them, Peace be unto you.*

² Some ancient authorities omit ver. 40.

³ Many ancient authorities add *and a honeycomb.*

⁴ Some ancient authorities read *unto.*

Luke 24.

should be preached in his name unto all the
48 ¹nations, beginning from Jerusalem. Ye
49 are witnesses of these things. And be-
hold, I send forth the promise of my
Father upon you : but tarry ye in the city,
until ye be clothed with power from on
high.

20 **John 20.** ^dThe disciples therefore were
glad, when they saw the Lord. Jesus
21 therefore said to them again, Peace
be unto you : as the Father hath sent me,
22 even so send I you. And when he had said
this, he breathed on them, and saith unto
23 them, Receive ye the Holy Spirit : whose
soever sins ye forgive, they are forgiven
unto them ; whose soever *sins* ye retain,
they are retained.

§ 166. Revelation to Thomas.

John 20.

24 ^dBut Thomas, one of the twelve, called
²Didymus, was not with them when Jesus
25 came. The other disciples therefore said
unto him, We have seen the Lord. But
he said unto them, Except I shall see in
his hands the print of the nails, and put my
finger into the print of the nails, and put
my hand into his side, I will not believe.

26 And after eight days again his disciples
were within, and Thomas with them.
Jesus cometh, the doors being shut, and
stood in the midst, and said, Peace *be*
unto you. Then saith he to Thomas,
Reach hither thy finger, and see my hands;
27 and reach *hither* thy hand, and put it into
my side : and be not faithless, but believing.
28 Thomas answered and said unto him,
29 My Lord and my God. Jesus saith unto
him, because thou hast seen me, ³thou hast

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *nations*. *Beginning from Jerusalem, ye are wit-
nesses.*

² That is, *Twin*.

³ Or, *hast thou believed?*

believed : blessed *are* they that have not seen, and *yet* have believed. John 20.

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book : but these are written, that ye may believe that Jesus is the Christ, the Son of God : and that believing ye may have life in his name. 30
31

§ 167. Revelation at the Sea-side.

John 21.
^dAfter these things Jesus manifested himself again to the disciples at the sea of Tiberias ; and he manifested *himself* on this wise. There were together Simon Peter, and Thomas called ¹Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat ; and that night they took nothing. But when day was now breaking, Jesus stood on the beach : howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat ? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he ²was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ That is, *Twin*. ² Or, *had on his under garment only*.

John 21.

9 fishes. So when they got out upon the land, they see ¹a fire of coals there, and
 10 ²fish laid thereon, and ³bread. Jesus saith unto them, Bring of the fish which ye
 11 have now taken. Simon Peter therefore went ⁴up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many,
 12 the net was not rent. Jesus saith unto them, Come *and* break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the
 13 Lord. Jesus cometh, and taketh the ⁵bread, and giveth them, and the fish ⁶like-
 14 wise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

§ 168. Peter Confirmed.

John 21.

15 ^dSo when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of ⁶John, ⁷lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I ⁷Love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, *son* of ⁶John, ⁷lovest thou me? He saith unto him, Yea, Lord; thou
 17 knowest that I ⁷love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Simon, *son* of ⁶John, ⁷lovest thou me? Peter was grieved because he said unto him the third time, ⁷Lovest thou me? And he said unto him, Lord, thou knowest all things; thou ⁸knowest that I ⁷love thee. Jesus saith unto him, Feed
 18 my sheep. Verily, verily, I say unto thee,

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.¹ Gr. *a fire of charcoal*.² Or, *a fish*.³ Or, *a loaf*.⁴ Or, *aboard*.⁵ Or, *loaf*.⁶ Gr. *Foanes*.⁷ *Love* in these places represents two different Greek words,⁸ Or, *perceivest*.

John 21.

When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me. This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

§ 169. Revelation on the Mountain.

Matthew 28.

^a But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped *him*: but some doubted. And Jesus came to them and spake unto them, saying, All authority

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Gr. *and this man, what?*

Matthew 28.

hath been given unto me in heaven and on earth.

§ 170. The Great Commission.

Mark 16.

15 ^bAnd he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with ¹new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.

19 **Matthew 28.** ^aGo ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you ²always, even unto ³the end of the world.

6 **1 Cor. 15.** Then* he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles.

4 **Acts 1.** And ⁴being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me: for John indeed baptized with water; but ye shall be baptized ⁵in the Holy Spirit not many days hence.

6 They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Some ancient authorities omit *new*.

² Gr. *all the days*. ³ Or, *the consummation of the age*.

⁴ Or, *eating with them*. ⁵ Or, *with*.

* This is probably the revelation on the mountain or as he descended from it,

Israel? And he said unto them, It is not ^{Acts 1.} 7
 for you to know times or seasons, which
 the Father hath ¹set within his own
 authority. But ye shall receive power, 8
 when the Holy Spirit is come upon you :
 and ye shall be my witnesses both in Jeru-
 salem, and in all Judæa and Samaria, and
 unto the uttermost part of the earth.

§ 171. The Ascension.

^aAnd he led them out until *they were* ^{Luke 24.} 50
 over against Bethany : and he lifted up his
 hands, and blessed them. And it came ⁵¹
 to pass, while he blessed them, he parted
 from them, ²and was carried up into
 heaven, and a cloud received him ^{Acts 1.} 10
 out of their sight. And while they were
 looking steadfastly into heaven as he went,
 behold, two men stood by them in white
 apparel ; who also said, Ye men of Galilee, ¹¹
 why stand ye looking into heaven ? this
 Jesus, who was received up from you into
 heaven, shall so come in like manner as ye
 beheld him going into heaven.

^b So then the Lord Jesus after he ^{Mark 16.} 19
 had spoken unto them, was received up into
 heaven, and sat down at the right hand of
 God. ^cAnd they ³worshipped him, and
 returned to Jerusalem with great joy : and
 were continually in the temple, blessing
 God. ^bAnd they went forth, and preached 20
 everywhere, the Lord working with them,
 and confirming the word by the signs
 that followed. Amen.

KEY.—^a Matthew, ^b Mark, ^c Luke, ^d John.

¹ Or, *appointed by*.

² Some ancient authorities omit *and was carried up into heaven*.

³ Some ancient authorities omit *worshipped him, and*,

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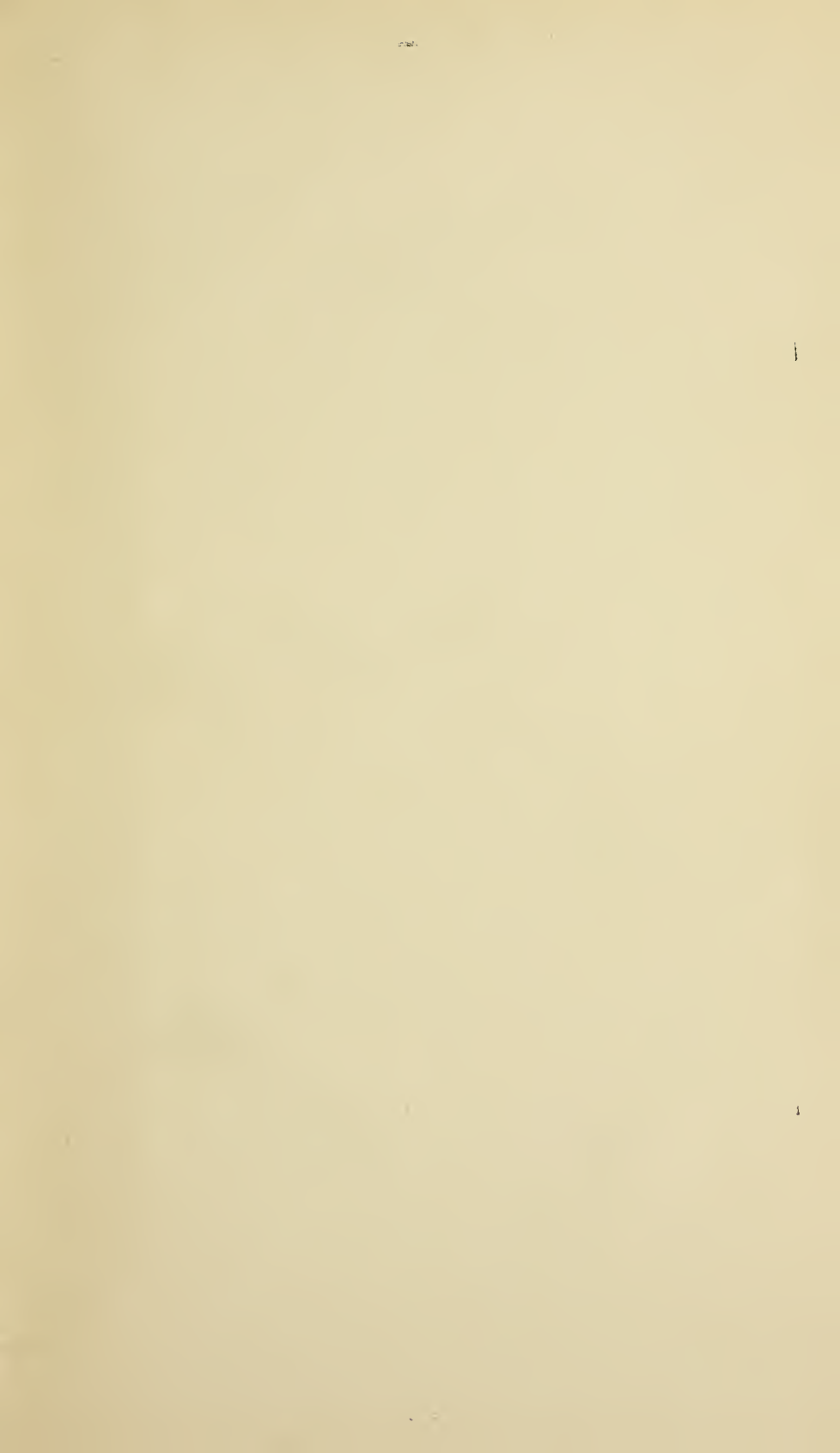
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